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Art. I. *The Poems of Ossian, in the original Gaelic*, with a literal Translation into Latin, by the late Robert Macfarlan, A. M.; together with a Dissertation on the Authenticity of the Poems, by Sir John Sinclair, bart.; and a Translation from the Italian of the Abbé Cesarotti's Dissertation on the Controversy respecting the Authenticity of Ossian, with Notes and a supplemental Essay, by John M^cArthur, LL. D. Published under the Sanction of the Highland Society of London. 3 Vols. 8vo. pp. 1200. Price 2l. 2s.—large paper, 3l. 13s. 6d. Nicol. 1807.

WE lately took occasion, in criticising the essay of Dr. Graham of Aberfoyle, to state our sentiments respecting the authenticity of Ossian's Poems. Preserving ourselves unbiassed by the national or party prejudice, with which the disputants on each side have been not a little perverted, we wished to judge the question purely by its own merits, and by the mass of evidence both external and internal which is now before the public. The result was on the whole favourable both to the authenticity and antiquity of these compositions, or at least of a very considerable part of them; and we considered the data of which we are in possession, as sufficient to establish the curious fact, "that there existed in the highlands of Scotland, during a very remote and barbarous age, original poems of singular pathos, sublimity and delicacy of sentiment."

In the work now before us, the originals of Ossian, as left by Macpherson, are laid before the public, accompanied with a literal Latin version, and various critical and illustrative dissertations by different hands. These documents have been long and ardently desired by the admirers of Ossian, but various unforeseen accidents have from time to time prevented their publication. This wish has at length been atchieved through the zeal of the Highland Society; and more particularly of their indefatigable coadjutor, Sir John Sinclair. This gentleman has not only made the most strenuous exer-

tions to forward the publication, but has undertaken the task of adorning it with a critical dissertation and introduction of his own, in which he examines in succession the various disputed points connected with this controversy. Our readers need not be informed that Sir John has various weighty claims to be enrolled in the literary corps. The Statistical Account of Scotland, in upwards of twenty large volumes, was planned by him, and brought to a conclusion in consequence chiefly of his persevering efforts, and unwearied demands upon the Scottish clergy. In this work the baronet's own *literary* labours did not appear, but he has since come before the public as the professed author and compiler of a ponderous "Code of Health and Longevity;" and in the work now before us he assumes the office of the critic, antiquarian and philologist. Sir John has been so much accustomed to write interrogatories, that he cannot refrain from putting questions even when he proposes to answer them himself. Thus, in the following passage of his introduction, the various heads to which his inquiries have been directed, are all stated in the form of interrogation.

"In discussing this important subject, it is intended, in the first place briefly to consider the following train or deduction of evidence, on the result of which *independently of the Gaelic original being now published* the decision of originality or imposture must in some measure rest. 1. Whether the Celtic tribes in general were not addicted to poetry, and accustomed to preserve in verse whatever they considered to be peculiarly entitled to remembrance? 2. Whether various Gaelic poems did not exist in the Highlands and Islands of Scotland, in remote periods of our history? 3. Whether these poems were not in a great measure said to have been composed by Ossian, a Scottish bard, who celebrated the exploits of Fingal, a Scottish warrior? 4. Whether some manuscripts did not exist in Scotland, in which those poems were contained? 5. Whether a manuscript of these poems did not actually exist at Douay in Flanders, previous to Macpherson's collection? 6. Whether there were not persons in Scotland who preserved in their memory a great store of Gaelic poetry, and in particular many poems ascribed to Ossian? 7. Whether the existence of Swaran and other personages mentioned in these poems is not authenticated by Danish historians? 8. Whether there is not as much reason to deny the authenticity of Homer (whose works were in the same manner collected from oral tradition) as that of Ossian? and lastly, Whether the principal objections which have been urged *to* (against) the authenticity of Ossian have any foundation?"

Some of these interrogatories may excite a smile in our readers, particularly the 8th, where the father of the epic muse is brought to the level of the Gaelic bard, and the last, which ought in fact to have superseded all the rest, or to have been entirely omitted, as being the genus of which the other queries are but species. We shall not follow the worthy

baronet through the answers which this catechising of himself produces, but be satisfied with touching on some points which we hardly noticed in the former article, or which are now for the first time exhibited to the public. Of this latter sort is the information respecting the Gaelic manuscript of Ossian, lately existing at the college of Douay, the particulars respecting which have been brought to light by the investigating spirit of Sir John Sinclair, who has given us at full length, and with his characteristic minuteness, the origin, progress, and final result of this discovery.

Having chanced to hear that bishop Cameron, a Roman Catholic clergyman, residing at Edinburgh, could furnish some interesting information respecting the authenticity of Ossian, Sir John immediately set about his ordinary expedient of a string of queries, which in due time produced an answer from the bishop, partly furnishing the desired information, and partly referring his correspondent to some Catholic brethren who knew more about the matter than he did. These were of course served with a process of percontation in their turn, which by degrees drew forth all they knew on the subject. The amount of their communications is, that Mr. John Farquharson, of the family of Inverey, in the north of Scotland, was educated at the university of Douay, where he acquired a taste for classical and polite literature. When he left the university, and returned to Scotland, he resided for about thirty years in the Highland district of Strathglass, where he became a proficient in the Gaelic language, in the study of which he was greatly assisted by Mrs. Fraser, of Kilbokie, a great adept in this kind of learning. By degrees he contracted a partiality for Erse poetry, of which he made a very large collection in manuscript, and brought it with him to Douay, whither he afterwards returned. This MS. is described by the Reverend James Macgillivray, who saw it at Douay, as a large folio about three inches thick, entirely in Mr. Farquharson's own handwriting. It was left by Mr. Farquharson at Douay in 1773, where its value seems to have been altogether unknown, for it got into the hands of the students, who treated it no better than the caliph Omar did the treasures of the Alexandrian library, as they were accustomed to light their fires with its leaves. What might have survived the depredations of these Vandals, has probably for ever perished in the wreck of the French revolution.

Mr. Macgillivray adds, that Macpherson's translation of Ossian first came into Mr. Farquharson's hands in the year 1766 or 1767; and that he remembers having seen him a hundred times turning over his folio, and comparing it with the translation. "I can positively say," subjoins he, "that I saw

him in this manner go through *the whole poems of Fingal and Temora.*" He believes also that all the other poems translated by Macpherson were in this collection, with many more of equal merit; nor does he remember ever having heard Mr. Farquharson tax Macpherson with deviating essentially from the sense of his original; though he frequently complained that the translation did not come up to the strength of the Gaelic. This difference, however, he seemed to ascribe rather to the nature of the two languages, than to any inaccuracy or infidelity in the translator.

"When Mr. Farquharson first received Macpherson's translation," says Mr. M'Gillivray, "I was studying poetry and rhetoric, and thought that nothing could equal the beauties of the ancient poets whom I was then reading; I used with indignation to hear Mr. Farquharson say, that there were Erse poems equal in merit to the pieces of the ancients, whom I so much admired; but when I saw the translation, I began to think my indignation unjust, and consequently paid more attention to the comparison which he made of it with his own collection, than I *would* otherwise have done."

Here we have that kind of evidence in favour of Ossian, which the lawyers think of peculiar weight, the evidence of a person naturally averse to believe the truth of that to which he testifies. But though we do not go the length of Dr. Johnson, and maintain that "a Scotsman must be a sturdy moralist who does not prefer Scotland to truth;" still we think a little scepticism pardonable in admitting the testimony of a Scotch Highlander in favour of Ossian. The love of country, like the love of self, will frequently blind the reason, and falsify evidence, where there is no intention of deceiving. Hence, without throwing any impeachment upon the veracity of Mr. M'Gillivray, we may still be allowed to doubt whether his memory could have been accurate as to every particular of the information which he has communicated. Thus we think it very improbable that the whole poems of Macpherson's collection should have been found in Mr. Farquharson's manuscript; and we cannot bring ourselves to believe that the whole of the Fingal and Temora ever existed in any authentic manuscript, whether ancient or modern. At the same time we think the authenticity of Ossian, and the fidelity of Macpherson's translation, are considerably corroborated by the circumstances respecting Mr. Farquharson's MS. now first communicated to the public; and we sympathise in the self-gratulations of Sir John Sinclair on the subject of this "new evidence, which it has fortunately been in his power to bring forward, regarding the authenticity of Ossian's poems."

Our former article scarcely entered into the questions of

the age and native country of Ossian, on which some additional light is thrown by the investigations of Sir John Sinclair. Scottish tradition is uniform in placing the Fingalians in the very remotest ages of the national history; and the pure paganism, and simple and characteristic manners appropriate to the hunting state, every where exhibited in the poems, are favourable to this supposition. The Scottish historians, Boece and Leslie, make Fingal the contemporary of king Eugenius II. who is supposed to have reigned during some part of the third century. Little credit however can be due to their testimony on such a point; but it is worth noticing that it is corroborated by a Danish historian, Suhm, who is allowed to be of great authority in his own country. We have in the dissertation an extract from this writer, furnished by the Rev. Mr. Rosing, pastor of the Danish church in London, to Sir John Sinclair, in which the age of Swaran, the king of Lochlin that encountered Cuchullin, is fixed about the middle of the third century. "Swaran," says this extract, "was the son of Starno; he had carried on many wars in Ireland, where he had vanquished most of the heroes that opposed him, except Cuchullin, who, assisted by the Gaelic or Caledonian king, Fingal, in the present Scotland, not only defeated him, but even took him prisoner, but had the generosity to send him back again to his country; and these exploits can never be effaced from men's memory, as they are celebrated in the most inimitable manner by the Scotch poet Ossian, and Swaran has thereby obtained an honour which has been denied to so many heroes greater than he." This collateral testimony, it must be allowed, is of some importance in the controversy: and here again we participate in the self-complacency of Sir John, who remarks that "it is very satisfactory to have been the means of bringing forward a new and at the same time so convincing a proof of the authenticity of these ancient poems."

With respect to the rival claims of Scotland and Ireland to the honour of having given birth to Ossian and the race of the Fingalians, we have formerly stated our opinion that Scotland was the native country of these heroes, and the place of their ordinary residence, though they frequently visited Ireland for the purposes either of warfare or the chase. The testimony of Scottish tradition and of the old Scottish writers is uniform, in claiming the Fingalians for their countrymen; except perhaps Gavin Douglas, who has this couplet in his "*Palice of Honour*—"

"Great Gow Macmorne and Fun Mac Cowl and how
They suld be Goddes in Ireland as they say."

this to common apprehension seems to convey the insinuation

that the Fingalians were Irishmen, although to the zealous Sir John it bears a very opposite import ; being adduced by him as a proof of the Scotch extraction of these heroes, who he remarks “might certainly be born in Scotland though they might be accounted Gods in Ireland.” In the same spirit of national preference he interprets the testimony of Colgan, an Irish antiquarian, who observes, when speaking of Ossian and his heroes, that Fingal was much celebrated in poems and tales *inter suos*; “by which,” according to Sir John “he must necessarily mean that he belonged to Scotland and not to Ireland, as in that case he would have said *inter nostrates*.” But why may not the term *inter suos* mean among his own tribe or his own followers, as well as among his own countrymen? National partiality will naturally induce both Scotch and Irish writers to claim these heroes of ancient song for their respective countries : so that little reliance can be placed on their positive evidence for either side of the question. A less ambiguous kind of testimony is to be found in the poems themselves, which have been current in both countries concerning the Fingalians ; and in this respect there is a decisive advantage in favour of Scotland. The Gaelic poems ascribed to Ossian bear the stamp of a noble genius, and a heroic though rude age. They are free from those puerile fancies and vulgar superstitions, which disfigure the Irish productions of the same class, and which mark a more degenerate period and a less classical taste. The first can boast the genuine ærugo of a medal of the best age ; the last are a baser coin, the production of a more corrupt æra of the arts. In the Irish poems the Fingalians are represented as giants or beings of supernatural strength ; and St. Patrick is often introduced, to whom is ascribed the honour of converting Ossian to Christianity. Nothing of this kind occurs in the Gaelic poems. It appears also that Fergus and not Ossian was, according to the Irish traditions, the chief bard of the Irish Fingal, though his works are hardly known in Scotland. The Irish poets, says Walker, (in his Historical Memoirs of the Irish bards) bestow innumerable epithets upon this favourite bard ; he is denominated Fergus of the *sweet lips—the truly ingenious—superior in knowledge—skilled in the choice of words, &c. &c.* These praises bestowed upon Fergus and his works seem to prove, that they did not consider the genuine and superior poetry of Ossian, as the produce of their own country.

“ Besides ” says the dissertation “ it is admitted that the poems, attributed by the Irish to Ossian, were composed between the 8th and 12th centuries ; whereas the poems of Ossian are ascribed by our traditions to some of the most remote periods of which there is any account in the history of Scotland ; insomuch that it is a phrase commonly used in the Highlands to this day, when they express a thing belonging to very great anti-

quity to call it *Fiontach* or *Fianntaidh*, i. e. belonging to the time of Fingal."

Among the supplemental dissertations annexed to the third volume, is an essay on the "Topography of some of the principal scenes of Fingal and his Warriors" by Alexander Stewart, A.M., in which it is attempted to ascertain the precise situation of Selma, the supposed capital city of the Fingalians; and of the other remarkable places which are signalised in Ossian's poetry. We are afraid that this attempt will be more completely abortive, than even those which have yet been made to fix the scite of ancient Ilium; for when *etiam periëre ruinæ*, the statements of the topographer have but a very precarious basis. Those however who take an interest in the investigation, may amuse themselves with examining Mr. Stewart's arguments, which are intended to establish that this principal residence of Fingal was situated in the district of Upper Lorn in Argyleshire, "on a green hill of an oblong form, which rises on the sea shore at equal distances from the mouths of the lakes Eite and Crevan;" and that by the Scottish historians it was called *Bergonium* and "said to have once been the capitol of the kingdom of the Gaels or Caledonians." For the edification of such readers, there is inserted a very well engraved "map of ancient Selma, the residence of Fingal, with part of the Fingalian territories in the shire of Argyle." Whatever authority there may be for these geographical reveries, it is at least certain that there are many places in the Highlands and isles of Scotland which have derived their names from the *Feinne* or Fingalians, and from the circumstances of their history. In the district of Morven, where Fingal is said frequently to have resided, there are a number of places called after him, such as *Dun'inn*, Fingal's fort or hill, *Kem. Fein* (or *Ceum Phinn*,) Fingal's steps or stairs, &c. In the parish of Monivaird in the Perthshire Highlands, where the Fingalians are also supposed to have occasionally taken up their abode, there was a stone seven feet high and five broad, which was known by the name of *Clach Ossian*, or Ossian's monument. This stone, happening to stand in the way of the military roads constructed under the direction of General Wade, was overturned by machinery. It still remains however, with four smaller gray stones, surrounded by an inclosure called *Carn Ossian*, and sometimes *Clach* or *Carn na Huscoig* the stone or monument of the lark, "a happy allusion" says our baronet, "to the tuneful lays and the soaring powers of a celebrated poet."

It will not suit either our inclination or our limits to take notice of all the accessory essays and illustrations which are prefixed or appended to the Gaelic originals in these volumes, and which are thrown together without much regard to the princi-

ples of arrangement or selection. Sir John's preliminary dissertation, with the help of much parenthetical matter, a long appendix, and the insertion of a translation of the abbé Cesarotti's essay on Ossian, and of Macpherson's translation of the first book of Fingal with a new one by the Rev. Thomas Ross, occupies 232 pages, or nearly one half of the first volume. About an equal quantity of the third volume is filled up in a similar manner, beginning with another essay of the abbé Cesarotti's. We have then a long supplemental essay on the authenticity of Ossian by Dr. M'Arthur, new translations of certain passages of the poems, the topographical essay already mentioned, notices of Gaelic and Irish manuscripts, &c. &c.

Some notice seems due to the new translation of the first book of Fingal inserted in Sir John's dissertation, as it may be considered as a precursor of a complete version of the poems of Ossian to be executed on the same principles. The author of this translation is the Rev. Thomas Ross, now one of the ministers of the Scotch church in Rotterdam, who apologizes for the imperfect manner in which he has executed his task by the too frequently urged excuse of haste. The first sheets of the dissertation, it seems, were in the hands of the printer, and nearly printed off, before he was applied to for his translation. For this reason he wished to decline the undertaking; but no other person being at hand who could execute it in so short a time, he was at length induced to lend his assistance. We think it would have been better, had he persevered in refusing it, as the volumes might very well have appeared without this addition; and as the new translation would have had its value greatly enhanced by careful study and revisal. If it be no more than it professes to be,—a faithful version of the Gaelic, and as literal as the genius of the two languages will admit,—it was in a great measure superseded by the literal Latin version of Mr. M'Farlan inserted in this work; but it is easy to see by the accompanying notes, that it aims at a higher excellence, and is considered by its author as in many instances more *poetical*, as well as more *faithful*, than the translation of Macpherson. On this account we are not disposed to criticise it with any undue lenity. To translate a poet well, it is necessary that the translator be imbued with a certain portion of poetical enthusiasm. Macpherson certainly was not entirely destitute of this high qualification; for though he is often bombastic and obscure, he seems, occasionally, to have had a true conception of the sublime and pathetic, and to have been capable of embodying his conceptions in energetic language. We have not sufficient proofs that Mr. Ross is possessed of a like qualification; and some of his criticisms on Macpherson's version incline us to adopt rather the contrary

conclusion. There can be little doubt but that readers of taste will consider the following passage of Macpherson's version as more poetical, than the corresponding part of the rival one of Mr. Ross. "I beheld their chief, says Moran, tall as a glittering rock. His spear is a blasted pine. His shield the rising moon! He sat on the shore like a cloud of mist on the silent hill!"—It is thus rendered by Mr. Ross. "I beheld their chief, said Moran; the hero is like a rock. His spear like a fir on the mountain cliff; Like the rising moon his shield. He sat upon a rock on the shore, like the mist upon yonder hill." Mr. Ross is very severe on Macpherson for comparing the spear of Swaran to a *blasted pine*, instead of a *healthy fir of the mountain*, as it is in the original: but we certainly think the image of Macpherson is the more striking and poetical. We are of the same opinion respecting his version of the very first lines of the poem. "Cuthullin sat by Tura's wall: By the tree of the rustling sound." Mr. Ross's translation, "Cuchullin sat by the wall of Tura in the shade of a rustling tree," may be closer to the original, but it is the tame truth of a common mind. If then it really be in contemplation to produce a new English version of Ossian, deviating less from the original than that of Macpherson, an attempt which we would by no means discourage, we take upon us to recommend it to the gentlemen who are to patronize this undertaking, to look out for a person who shall not only be thoroughly versed in Gaelic, but who shall also possess a tolerable portion of the *vis poetica*. When we intend to imitate an ancient gem, we must select a material that possesses at least the transparency, polish, and characteristic tints of the original, though not all its durability and intrinsic worth.

We have now to say a very few words respecting the originals themselves, which form by far the most important and valuable part of these volumes to the Gaelic scholar. The circumstances which have so long delayed the publication of these MSS. are satisfactorily explained in the preliminary dissertation; and the public is certainly indebted to the activity and zeal of the Committee of the Highland Society of London, by whose exertions we are at length put in possession of this literary curiosity. It was stated, on a former occasion, that none of the ancient MSS. from which Macpherson was supposed to have derived his principal materials, could be found at his death; the originals which remained were all in modern writing, and did not correspond to the whole of his translations, for no originals were found of some of the smaller poems. Those of the principal poems, however, were all extant, and particularly of the Fingal and Temora at full length. The Gaelic scholar has reason to exult on discover-

ing in his favourite language two greatly admired epic poems of considerable magnitude, and as he supposes of very remote antiquity. It is the opinion of those adepts in this venerable language to whom we have access, and who are competent to decide on the merits and defects both of its antient and its modern poetry, that the principal parts of these Gaelic originals possess uncommon beauty and majesty; and are such as scarcely any modern could successfully imitate; much less Macpherson, who was but very moderately skilled in the Gaelic language, and who has, in many instances, betrayed gross ignorance of his author's meaning, and strangely perverted his sense. At the same time, they discover, in various passages of these originals, colloquial barbarisms and corruptions, which betray the interpolating hand of a modern artist, and which may have arisen, either from the inaccuracy of a transcriber, or the accidental deviations necessarily incident to works which are solely preserved by tradition. Thus, in the following instances, the Gaelic idiom is completely violated; Fingal, v. 274, we have "*Ruith i' chruaidh bu gheur ro' thaoth;*" in English, "*Ran the sharp steel into his side;*" which is conformable to our idiom: but the Gaelic verb *Ruith* corresponds to that meaning only of the English *run*, which is expressed by the Latin *curro*; and not to that which is expressed by *trudo*, *to thrust*; so that the Gaelic phrase is the same as if we had said in Latin, "*Cucurrit chalybem acrem per ejus latus.*" Again, v. 265, we have, "*Na thuit air an tulach ard,*" "*Upon a high hill,*" where the regimen of the preposition is violated, just as if we had said in Latin, "*in collus editus,*" instead of "*in collo edito.*" There is a like want of regimen in Carrickthura, v. 23. where we have "*mucheann ant shonr,*" in Latin, "*super caput heros,*" instead of "*super caput herois.*" These glaring inaccuracies sufficiently prove, that the copy now published is not a pure transcript from the ancient Gaelic. They may indeed be attributed to the corruptions arising from the lapse of time, or ascribed to the carelessness of transcribers or reciters. But when we take them in conjunction with the many flat and unpoetical passages which occasionally occur in the longer poems, they serve to convince us, that much of the connecting matter, even of the Gaelic, is of modern manufacture; and has no more claim to be considered as the genuine production of the Fingalian bard, than the engraved head with the title *Ossian*, which is ridiculously prefixed to these volumes, can be admitted to be a likeness taken from the life. This connecting matter, we think, has been foisted in to fill up crevices, and to make complete wholes, of what only existed as detached fragments.

With respect to the literal Latin version of Mr. Robert Mac-

farlan, it is the most miserable and unpoetical that was ever attempted; nor can we discover what advantage is to follow from rendering an Erse poet, word for word, into a learned language, without paying the smallest regard to the essential idiom or phraseology of that language. Such phrases as *Lora nimborum* for *cloudy Lora*, and *Ulin cithararum* for *the musical Ulin* perpetually occur; and may perhaps be defended as copies of a very familiar Gaelic idiom. But why write *super tumulo arduo*, instead of *in collo edito*; and what are we to make of the phrase *Est princeps sub laude*? If the fame of Ossian were to be estimated through the medium of such a translation, or rather *travestie* as this, it certainly would never have excited a literary warfare in this enlightened age and nation.

Art. II. *An Illustration of the General Evidence establishing the Reality of Christ's Resurrection*. By George Cook, A. M. Minister of Laurence-Kirk. 8vo. pp. 323. Price 7s. 6d. boards. Longman and Co. 1808.

THE merit and importance of this work will justify us to our readers, in giving them an ample account of its contents, and describing pretty much at large its excellences and defects. The plan of the writer is "to examine the evidence for the reality of the resurrection, to determine whether that evidence be sufficient to produce a rational and steady belief." In pursuance of this design, he divides his subject into four distinct heads.

"The general evidence," he says, "arises from the following sources:

1. From the prophecies of Jesus, that at a certain time he was to rise from the dead, conjoined with his wisdom.
2. From the fact, that, at this precise time, his body was, by the confession of all who had access to know, not to be found in the sepulchre in which it had been laid, although the most effectual precaution had been taken to prevent its removal.
3. From the positive testimony of the disciples, that after this time they frequently saw him, conversed with him, and received from him those instructions upon which they acted in publishing his gospel.
4. From the success which attended their preaching, founded upon the alledged fact that he had actually risen." pp. 3, 4.

The first and second part occupy but a small proportion of the volume. The author seems to reserve himself for the two latter general divisions, under which he has introduced a series of arguments, for the most part forcible, and always judiciously arranged, clearly illustrated, and adorned by an excellent

style. The third part shows that the apostles could not be deceived themselves, and that they did not intend to deceive others. The former position is established by considering the manner of Christ's appearance, as recorded in the evangelical history. The latter embraces a great variety of topics. The author describes the disappointment of the apostles when their master was crucified; he shows that they must have been convinced that an attempt to deceive the world would be impracticable, that the propagation of Christianity could not gratify any passion, or bring with it any temporal advantage to the apostles, and was not such an undertaking as would naturally suggest itself to men of their habits of thinking, that they could not have been influenced by the notion that the end justified the means, that they underwent the most dreadful persecutions, and even sacrificed their lives, though they knew beforehand what sufferings they must endure. He farther considers the difference between their case and that of those who have suffered for false opinions, the advantages which they would have derived from retracting their testimony, the cheerfulness and alacrity with which they submitted to persecution and death, and the support given to the argument by their preceding conduct. On that branch of the argument which shows that the apostles did not intend to deceive others, the following excellent remarks are introduced.

‘ But if, notwithstanding all this, it be still thought that the apostles derived, from their own reflection, the enlarged views which they possessed, or adhered to them without any belief of their being the dictates of inspiration, this much, it would seem, must be granted, that their moral perceptions were exquisitely acute, that they have had the strongest admiration of virtue, the strongest zeal for the promotion of piety, when they undertook so difficult a work to secure the triumph of virtue, and to establish the principles of a purer religion. If this, however, was the case, and if it was not, no account, supposing them to be impostors, can be given of their appearing as teachers; in what manner shall it be reconciled with a great part of what they taught? They blended the most sublime truths with the strangest falsehoods; they suggested the most striking motives for the conscientious discharge of duty, but these motives derived all their force from the truth of what they knew to be a fiction of the imagination; they spent a great part of their lives in unwearied efforts to delude mankind, and were guilty of what, to them who certainly thought most justly of God, must have appeared the most shocking profanity. They laid it down as the fundamental principle of their system, without the acknowledgment of which, they admitted none into the society which they formed, that the Almighty had given a divine mission to a man, who they were certain had no such mission; that this man, whose body was corrupting in the tomb where it had been deposited, had been raised from the dead, and had ascended to heaven; that he had been honoured in higher regions as the saviour of the human race, and had been constituted the Judge, to whom all who have ever lived, are, on the great day of retribu-

tion, to render an account of their actions. What can be conceived more wicked and more blasphemous, than those declarations, if they who made them were assured that they had no foundation in truth; yet they were published for the sole design of promoting the glory of God, by increasing the number of those who honoured and obeyed him; they were published by men who zealously inculcated the sacred obligation of the most undeviating integrity; and who represented falsehood even in the best of causes, as meriting the indignation of heaven. There was then, in the character of the apostles, upon the supposition of their giving a false testimony, a junction of the most exalted virtue and the most consummate depravity; an union most unnatural, the existence of which it is difficult to conceive.' pp. 60—62.

Under the fourth head, Mr. Cook, after establishing the fact that the apostles did extensively diffuse the Christian religion, and represent the resurrection of Jesus as the foundation upon which the truth of their religion must be placed, proceeds to shew the impracticability of any attempt to establish Christianity at that time, either among the Jews or Gentiles, if it had not been divine.

This part of the work, which is very copious in discussion, divides itself into two sections. The first is employed in pointing out the obstacles which must have prevented the Jews from embracing Christianity, on the supposition of its falsehood. Here the attachment of the Jews to their own institutions, their fond expectation of a temporal conqueror to rescue them from Roman bondage and lead them on to universal dominion, their repugnance to own a crucified criminal as the promised Messiah, and their indignation at the removal of the distinction between Jew and Gentile, are well illustrated. The author contends, that this argument is strengthened by the consideration of the inflexible firmness, with which the Jews adhered to the faith of their fathers, amid the frequent vicissitudes of fortune which they experienced after their return from Babylon to the time of Jesus Christ. He then offers some remarks on the conduct of those Jews who rejected Christianity, and very naturally accounts for the silence of Josephus concerning our Lord. He observes,

‘ Had any other account, (such an account as intelligent men who knew the whole story of the resurrection to be an imposition, and who had in their possession irresistible proof of this, would have given) ever been published, it would, in all probability, have been directly mentioned, or some allusion would have been made to it, by the historians of Jesus; because to have passed it over without notice, without some attempt to refute it, would have been virtually to give up the cause. But whatever might have been the conduct of the evangelists, there is an author of that period, in whose writings we should have certainly found it. Josephus, the Jewish historian, himself of the priesthood, and warmly attached to the interests, and apparently to the faith of his nation, who wrote a history of the memo-

nable siege, and of the complete destruction of Jerusalem, and who lived after Christianity had made considerable progress, could not have omitted so interesting a document. Yet he has preserved a total silence respecting the resurrection, that passage in which the life of Jesus is shortly given being certainly spurious. It may then be inferred that he knew of no contradictory testimony to that of the apostles; the more so as the publication of it would have contributed to ingratiate him with the Roman emperor, and would thus have promoted his interest, no less than have gratified his enmity to the religion of Christ.' pp. 155, 156.

The second section of the fourth part describes the obstacles which would have prevented Christianity, if it had not been divine, from being embraced by the Gentiles, and especially by the subjects of the Roman empire. The author shows the powerful influence which Paganism exerted over the mind, and the causes from whence it arose. Men were encouraged in the indulgence of strong passions by the looseness of Pagan morality, and the example of their gods; the Romans were taught to ascribe their victories and grandeur to the interference of tutelary deities, and to adopt or abandon enterprises, as the auguries, and other ominous intimations, were favourable or adverse. He observes farther, that the belief in household deities, and the sentiments which were commonly entertained respecting them, were calculated to increase very much the influence of paganism. It is then shown that Christianity was not adapted to destroy the attachment to those religions which it found existing among mankind; on account of the abjuration of idolatrous worship which it required, the lowly appearance of Jesus Christ, the strictness of the morality of the New Testament, the features of character which the Romans most admired, contrasted with the humility and meekness of the Saviour and his disciples, and the universal contempt of that nation to which the first preachers of Christianity belonged. It is farther proved that Christianity could not have recommended itself by operating on any general principles of their nature; such as, the love of the marvellous, an aptitude to be biassed by strong hopes and fears, or a love of ease and indulgence. From these premises the author infers,

‘That there were no natural causes, which, abstracting from positive evidence, could even facilitate the progress of Christianity, but that there were the strongest natural causes to retard that progress; and, consequently, that had it been proposed to the Gentile world, without any thing to evince its divine origin but its intrinsic excellence, and the unsupported assertions of its teachers that it was a revelation from heaven, little serious attention would have been paid to it, and few or none would have been converted; that it must therefore have been accompanied with some external evidence eminently adapted to impress the mind, and, in fact, appearing so decisive as to induce men without hesitation to renounce the most obstinate and

deep rooted prejudices ; and finally, that this evidence must have been, by all who were converted, scrupulously, and minutely examined, because there was no previous inclination to regard it as sufficient, but every motive to reject it ; and because there was no room for enthusiasm to warp and mislead the judgment.' pp. 270, 271.

He then proceeds to consider the nature of the evidence which the preachers of Christianity adduced, consisting of the miracles which they wrought themselves, and the fact of the resurrection which they constantly asserted ; and he shows the facility with which those who did not witness the exercise of the miraculous powers, might have satisfied their minds of the truth of the assertion, that Christ rose again ; as the Jews were widely dispersed, and there was a chain of communication between Jerusalem, the scene of the resurrection, and the most remote countries in which the Apostles taught. In addition to this, the attention of the Roman Emperors had been, for various reasons, particularly directed to transactions in Judea.

A historical illustration of the argument follows, by which the attention of the reader is called to the very limited success which had attended the efforts in more modern times to disseminate the Christian Religion among heathen nations, or even to introduce reformation of religious sentiment among Christians themselves. The work concludes with some remarks, respecting the obligation to yield assent to positive evidence of such a kind and measure as is adduced in support of Christianity.

We consider it as a capital defect in this work, that the genuineness of the evangelical history is assumed. In almost every publication on the evidences of Christianity we find so many truths taken for granted which we have heard denied or questioned, that we begin to think it has been our unhappiness to mix with unbelievers who have carried their scepticism to a greater extent than is common among that description of men. We have remarked, that such characters, for the most part, affirm the New Testament to be altogether an imposture ; they contend that the miracles never were performed, that the names, the labours, the travels, and the whole history of the apostles are feigned ; and when they take up a book on the evidences of the Christian Religion, which assumes the genuineness of the evangelical records, they take the liberty of indulging their ridicule, if they happen to be of that class whose minds cannot be awed to seriousness even by considerations which relate to death, judgement, and eternity ; or if they are of the number of those who wish to discover on which side the truth lies, they shut the book with disappointment, and, perhaps, confirmed scepticism. "I wanted proof

(said an impartial reasoner, whose principles of religious belief had been shaken, but who afterwards was convinced of the truth of Christianity) that the New Testament was not a forgery ; and when I had recourse to publications, which professed to satisfy my inquiries, I found adduced, as evidence, declarations of facts from the very book which I supposed not to be authentic. As if in a court of justice, when the judge objected to the testimony of a witness who was said to be perjured, the counsel should reply that he would bring the man's own declaration in proof that he was not."

Christianity does not require an unwarrantable concession of premises, in order to lead an impartial mind to acknowledge its truth. There are facts universally acknowledged, (except by that school who renounce the classics as the invention of the middle ages) upon which reasonings may be instituted, and irresistible conclusions drawn, in support of the religion of Jesus, abundantly sufficient to satisfy a fair and candid inquiry. Or if evidence be deduced from the book whose character is the subject of dispute, it should be confined to the purity, the sublimity, and the suitableness of the doctrines and precepts, the peculiarities of the style, and such other arguments as carry weight in themselves independently of the consideration of authenticity or imposture.

The advocates of Christianity too often write, in the present day, as if they had Porphyry or Celsus to contend with, who, living near the Christian æra, and being unable to controvert the fact of the miracles on account of the recency of their occurrence, fully allowed them to be true. But they evaded the conclusion that therefore the religion which Jesus taught must be divine, by ascribing his miracles to the power of magic. And in the answers which were given to their objections by the fathers, no pains are taken to establish the truth of the miracles, but only to show the weakness and inadequacy of the causes to which they were ascribed. In the present illuminated age, the infidel would blush to mention the influence of magic, as a satisfactory solution of the miracles of Christ; and, unless an exception be taken to Mr. Hume, who, from his resemblance to Porphyry, would perhaps have adopted his theourgic theory if pressed hard with the evidence in support of the miracles, we think, that unbelievers would, rather of the two, confess that Jesus was a divine character, than a magician, on the supposition that he calmed the sea and raised the dead with a word. But the fact is, that infidels have changed their style with the times. They deny the miracles altogether, now that the distance of time at which they were performed, renders the proof of them more difficult. They talk of the growing weakness of historical testimony ac-

ording to its years ; and as formerly the statements and assertions of antiquity were supposed to demand our reverence, like the venerable wrinkles and hoary hairs of age, they are now supposed to bear a stronger resemblance to its decrepitude, imbecility, and dotage. And lines and angles have been brought forward to demonstrate, most mathematically, the precise moment, when the historical testimony in favour of Christianity will die, and tell no more tales against the sceptics. The infidels speak also of the facility of fraud, and enlarge on the sublime discoveries of modern philosophy, both physical and metaphysical ; in a word, the ground which infidelity takes for the attack, is very different from what it was formerly, and we must therefore shift our batteries, or we shall exert ourselves to no purpose.

Having thus entered our protest against the common practice of assuming truths which ought to be proved, in defending Christianity ; we are anxious to declare to our readers, what they will probably hear with surprize, after such remarks on a capital defect in this work—that we think it, notwithstanding, adapted to be highly useful to that class of persons who question the genuineness of the evangelical records. Mr. Cook has introduced arguments which do not depend for support on the positions which he has assumed. Indeed his data are not at all necessary for establishing the fact to which he has devoted the largest portion of his work, and which is deserving of the most serious attention. We allude to his illustration of the obstacles which existed among the Jews, on one side, and the Gentiles on the other, to the adoption of Christianity. This part of his task, Mr. C. has indeed executed with a master's hand, and fully atoned for the deficiency which we have pointed out. He presents the reader with a just, full, spirited, and elegant description of Gentile manners, so far as is necessary for his purpose. When he investigates the general principles of the human mind, it is with perspicacity and discrimination, and he applies his observations with admirable effect to the cause which he aims to support. The arguments which he assembles, are not loosely and injudiciously hung together, so as to be useless or ruinous to each other ; but are disposed and adjusted with so much logical nicety and skill, as to strike with united light and accumulated force upon the mind. We have not read a book for some time, in which we so easily perceived the meaning of the author, and apprehended the whole force and bearing of his arguments. The remarks he has introduced on antient writers, which his subject in several places required, display an union of knowledge and critical discernment. He has placed a celebrated passage of Tacitus in a new light, and we en-

tirely agree with him in the propriety and importance of his interpretation. The passage is the following: "repressaque in præsens exitiabilis superstitio, rursus erumpebat," &c. The meaning has been supposed to be, that Christianity was checked by the persecutions of the Roman Emperors, but afterwards reappeared and spread itself with greater rapidity. Mr. C. considers the temporary repression to refer to the time immediately succeeding the death of Christ, and the subsequent revival to relate to the numerous conversions which took place when the apostles began their ministry in Jerusalem. And though he considers the work which bears the name of the Acts of Pilate to be spurious, yet he contends that "it is in the highest degree probable, both from the nature of the thing, and from the title of these forgeries, that as it must have been, or rather was, an established practice with the governors of provinces to send occasional dispatches, detailing the most remarkable incidents which affected their governments, so Pilate had conveyed ample information concerning Jesus. There is, I think, some ground for believing, that Tacitus derived from sources of this kind the information which he has transmitted respecting Christ." p. 282.

The last part of this work forms an excellent sequel to Paley's *Evidences of Christianity*. As Dr. Paley deduces his argument, from the persecutions and martyrdom which the first preachers of Christianity underwent in support of their assertions, Mr. C. derives his evidence, in the part of the work to which we refer, from the fact of the Jews and Gentiles embracing the Christian Religion. Whatever power some may ascribe to the caprice and changeableness of the human mind, to imposture on the one hand, and credulity on the other, this volume contains abundant proof that Christianity could not have made progress, or gained footing, among the Jews or the Gentiles, unless it were divine.

Art. III. *Some Account of the Life and Writings of Lope Felix de Vega Carpio*. By Henry Richard Lord Holland, 8vo. pp. 300. Price 7s. Longman and Co. 1806.

THIS book deserved an earlier attention than we have had the opportunity of giving it, and may perhaps be intitled to a more ample examination than we can now afford. The public are so rarely benefited by the intellectual labours of the great, who in general are unambitious of displaying any superiority except that which commands precedence at the Herald's office, that when a solitary individual of high rank condescends to stray into the paths of literature, in quest of a wreath more illustrious than a coronet, it is doubtless our

duty to manifest our sense of the great difference of quality which distinguishes him from us, by the earliness of our notice, and the liberality of our praise. Having failed in the former tribute of respect, we will not be chargeable with neglecting the latter.

The subject of these memoirs, Lope Felix de Vega Carpio, if not the greatest of authors, was assuredly one of the most extraordinary ; for though in the quality of his writings he may have been excelled by many, in the quantity of them he has been equalled by none. And when we consider the fluency of his style, the ingenuity of his thoughts, the felicity of his language, and the luxuriance of his imagination, it must be acknowledged that he was not only one of the most singular, but one of the most "truly eminent poets," that ever appeared in the world. Perhaps no grandeur of genius can be deemed more wonderful, or affect the mind with a stronger and sublimer sense of power, than the inconceivable rapidity of this man's composition, and the unexhausted fertility of his invention. The multitude of his productions has indeed been most fabulously exaggerated by tradition ; yet still their amount, as it has been authentically, or at least unanswerably ascertained, seems to extend beyond the limits of credibility.

This prodigious poet was born at Madrid, on the 25th of November, 1562. About the age of thirteen he was seized with so restless a desire to see the world, that he ran away from school ; but his money being soon expended, he was compelled to relinquish this adventure. It appears that long before this time his astonishing genius had begun to unfold itself ; even "at two years of age it was perceptible in the brilliancy of his eyes !" We should guess it was perceptible still earlier : his mother no doubt discovered, as soon as he was born, that her child was the wittiest, the wisest, the most beautiful in the world. At five he could read Greek and Latin ; and before his hand had strength to write, he dictated verses, which he used to barter for play-things, thus early turning his talents to profit, and beginning a trade which never failed him afterwards. At twelve he had already composed several comedies, according to the following lines, which we give in Lord Holland's version, having no room to spare for the Spanish originals.

'Plays of three acts we owe to Virues' pen,
Which ne'er had crawl'd but on all fours till then ;
An action suited to that helpless age,
The infancy of wit, the childhood of the stage.
Such did I write ere twelve years yet had run,
Plays on four sheets, an act on every one.' p. 9.

As he advanced to manhood he continued to write for the stage, and published also his "*Arcadia*," a rhapsodical species of composition, of which Sannazarius had given the first example in Italy. Lord Holland enters into an ingenious examination of this piebald production, in which prose run mad, and verse become tame, contend with each other in extravagance and insipidity. We cannot follow his Lordship either in this or through any of his following disquisitions, on Lope's most eminent works, but we take the opportunity of stating that the principal value of this volume consists in these critical essays, which are distinguished by much acuteness of remark, and a peculiar urbanity of style. Even we, formal and technical as we are, and equally jealous of rivalry and of innovation in our trade, are obliged to confess that "Henry Richard Lord Holland" is a very exquisite *Amateur-Critic*. One amusing instance of Spanish fustian we must quote here, from Lope's *Arcadia*. It is the song of a giant, in honour of his Dulcinea; it is truly gigantic, for nothing can be more monstrous.

'The song of the Giant to Chrisalda in the first book is the most singular instance of this conceit, (an accumulation of strained illustrations) but is much too long to be transcribed. It is divided into seven strophes or paragraphs, most of which are subdivided into seven stanzas of four lines; in each stanza the beauty of Chrisalda is illustrated by two comparisons; and the names of the things to which she is compared are enumerated in the last stanza of each strophe, and which alone consists of six lines, and which is not unlike a passage in the *Propria quæ maribus*, being chiefly composed of nouns substantive without the intervention of a single verb. In the first strophe she is compared to fourteen different celestial objects; in the next to ten species of flowers; in the third to as many metals and precious stones; in the fourth to eleven birds of different sorts; in the fifth to twelve trees of different names; in the sixth to as many quadrupeds; and in the last to the same number of marine productions. After having recapitulated each of these in their respective strophe, in a strain not unworthy of a vocabulary, he sums up the whole by observing with great truth,

Thus what contains or sea, or earth, or air,

I to *thy* form, if *you* approve, compare.' pp. 16—18.

We are surprised that Lord Holland should fall into the vulgar fault of confounding the plural and singular pronouns, as he does in the second line of this couplet, and in the following passages:

'Much I applaud *thy* wisdom, much *thy* zeal,

'And now, to try *thy* courage, will reveal

'That which *you* covet so to learn.'—p. 146.

————— 'Thou came not here to-day

'The advocate to plead a traitor's cause,

'But to perform my will.—————

————— 'and why the culprit bleed

'Matters not *thee*.'—p. 147.

Soon after the publication of his "*Arcadia*", Lope married; but having dangerously wounded a gentleman who had ridiculed his verses, and on whom he had retorted so severely, that the man of rank appealed to the sword, hoping to find the poet less expert with that weapon than with the pen,—he was forced to fly from Madrid, and did not return for several years. Not long after his restoration to domestic tranquillity, his wife died; and he took refuge from sorrow for her loss on board the Armada, then fitting out for the invasion of England. During this ill-fated expedition, he consoled himself with writing the "*Hermosura de Angelica*," a poem in twenty cantos, in continuation of Ariosto's *Orlando Furioso*. In his next performance, he avenged his country and himself on Sir Francis Drake, who had been so presumptuous as to vanquish the Invincible Armada: the "*Dragontea*" is an epic poem on the death of that scourge of Spain, and the reader is informed in the first page of it, that wherever the word *Dragon* occurs, it means the English Admiral, whom the author also dignifies with the titles of *tyrant, slave, butcher, and even coward*. The *tyranny, cruelty, and above all the heresy* of our Queen Elizabeth, are also favourite and unfailing themes for his bitterest poetical execration.

From this period, Lope's productions flowed upon the public one after another, like waves of the sea, in such multitudinous and uninterrupted succession, that Lord Holland himself finds it impossible to characterize or count them. After having been secretary to the Holy Inquisition, he took Priest's orders, and in 1609 became "a kind of honorary member of the brotherhood of St. Francis," though it does not appear, that in this golden age of his life he was addicted to any useless austerities. The principal mortifications that he then suffered, were those to which every great poet is exposed, from the malevolence of critics and the ingratitude of the public, though no poet was ever more outrageously panegyricized by the former, or more bountifully rewarded by the latter. To be contented, however, with superfluity of riches and reputation, is seldom the lot of man. About this time he entered into vexatious hostility with Gongora, a rival bard, the inventor of a new style of poetry, called in Castilian *cultissimo*, which consisted in "using language so pedantic, metaphors so strained, and constructions so involved, that few readers had the knowledge requisite to understand the words, and yet fewer the ingenuity to discover the allusion, or patience to unravel the sentences." The following quotation from a sonnet of Gongora's is a precious specimen of this quintessential absurdity: the poet, meaning to describe *the art of writing on paper*, says, that "*the pen of the historian opens the gates of memory, and memo-*

ry stamps shadows on mounds of foam."—The talents of Gongora, however, were so prevailing, that for a century after his death, little or nothing that could be understood, in poetry, was admired in Spain. Lope, probably conscious that his own style was sufficiently quaint and bombastic, assailed this hideous taste in composition, with all his powers of ridicule and argument; yet he had the courage and honesty, in his "*Laurel de Apollo*" to acknowledge the unquestionable merit of Gongora. He had another dispute with a more formidable adversary in the author of *Don Quixote*, probably arising from jealousy of the genius of Cervantes, in Lope, on the one hand, and spleen in Cervantes on the other, at beholding the prosperity of Lope, while he himself was pining in want and obscurity. Whatever was the cause, the quarrel is not worth recording, for its very existence is problematical.

Lord Holland informs us, that at this time the public admiration of Lope de Vega had become a species of worship. It was hardly prudent in any author to withhold incense from his shrine, much less to interrupt the devotion of his adherents. Having in his *Hermosura de Angelica* contended against Ariosto, in his *Jerusalem Conquistada* he entered the lists with Tasso; and in the opinion of his countrymen excelled both the Italians. On occasion of the *martyrdom of Mary Queen of Scots*, he dedicated his poem, intitled "*Corona Tragica*" to Pope Urban VIII. who had himself composed an *epigram* on the subject.

'Upon this occasion he received from that pontiff a letter in his own hand, and the degree of doctor of theology. Such a flattering tribute of admiration sanctioned the reverence in which his name was held in Spain, and spread his fame through every catholic country. The cardinal Barberini followed him with veneration in the streets; the king would stop to gaze at such a prodigy; the learned and the studious thronged to Madrid from every part of Spain to see this phoenix of their country, this "monster of literature;" and even Italians, no extravagant admirers in general of poetry that is not their own, made pilgrimages from their country for the sole purpose of conversing with Lope. So associated was the idea of excellence with his name, that it grew in common conversation to signify any thing perfect in its kind; and a Lope diamond, a Lope day, or a Lope woman, became fashionable and familiar modes of expressing their good qualities.' pp. 64—66.

Meanwhile, though his fortune kept pace with his fame, "improvident and indiscriminate charity ran away with his gains, immense as they were, and rendered his life unprofitable to his friends, and uncomfortable to himself." It is very remarkable, that during the greater part of his impetuous and unparalleled career, while he was pouring out his plays and romances without number or measure, he was accounted a pattern of piety; and toward the end of his life his devotion

grew gradually more fervent and severe. We shall not, on this occasion, stay to try the spirit of this gloomy, yet licentious devotion; it would neither be seasonable nor serviceable here to expose its absurdities, or to account for its contradictions. The last paragraph of these memoirs greatly affected us; and perhaps it affected us the more, because it was the first that awakened a fellow-feeling with the hero. Never was there a story less calculated to move sympathy than that of Lope de Vega; like the novel of Gil Blas, it is profuse of amusement, but destitute of interest. The endowments and the fortunes of the poet are so strange and uncongenial both to our sentiments and our experience, that we scarcely regard him as a being of the same species with ourselves, till we behold him in that extremity to which all shall come, and yielding to the inevitable destiny of man, which proves him mortal, and makes him cease to be so.

‘ On the 22d of August, which was Friday, he felt himself more than usually oppressed in spirits and weak with age; but he was so much more anxious about the health of his soul than of his body, that he would not avail himself of the privilege to which his infirmities entitled him, of eating meat; and even resumed the flagellation, to which he had accustomed himself, with more than usual severity. This discipline is supposed to have hastened his death. He fell ill on that night, and having passed the necessary ceremonies with excessive devotion, he expired on Monday the 26th of August 1635.’—p. 69.

The honours conferred by his countrymen on their poetical idol, after his death, were yet more extravagant than those which were heaped upon him while living; it is only remarkable that they did not canonize him, and preserve his *works entire* as standing *miracles* of his genius and sanctity.

Of the private character of Lope de Vega little remains on record, most of those who have written of him being more concerned to praise him than to tell the truth. We only learn that he was mild, temperate, charitable, and well-bred; that he had three antipathies,—to the old who dyed their grey hairs, to men born of women, who spoke ill of the sex, and to priests who believed in gypsies! His favourite relaxation from the toils of literature, was gardening. That he was intoxicated with glory and good fortune, (of which few have drunk more deeply and deliciously) will not be thought wonderful; but that he should nevertheless have been discontented and repining, may excite astonishment in many who have not yet learned, (and few learn except from experience) that these things are in themselves neither the essence nor the means of happiness.

The following quotations from Lord Holland's account of the poet's works, will give our readers some idea of their reported and their probable extent.

‘ As an author he is most known, as indeed he is most wonderful, for the prodigious number of his writings. Twenty-one million three hundred thousand of his lines are said to be actually printed ; and no less than eighteen hundred plays of his composition to have been acted on the stage. He nevertheless asserts in one of his last poems, that,

The printed part, though far too large, is less
Than that which yet unprinted waits the press.

It is true that the Castilian language is copious ; that the verses are often extremely short, and that the laws of metre and of rhyme are by no means severe. Yet were we to give credit to such accounts, allowing him to begin his compositions at the age of thirteen, we must believe that upon an average he wrote more than nine hundred lines a day ; a fertility of imagination, and a celerity of pen, which when we consider the occupation of his life as a soldier, a secretary, a master of a family, and a priest ; his acquirements in Latin, Italian, and Portuguese ; and his reputation for erudition, become not only improbable, but absolutely, and, one may almost say, physically impossible.

There does not now exist the fourth part of the works which he and his admirers mention, yet enough remains to render him one of the most voluminous authors that ever put pen to paper. Such was his facility, that he informs us in his Eclogue to Claudio, that more than a hundred times he composed a play and produced it on the stage in twenty-four hours.’ pp. 75—77.

The bulk of Lord Holland's publication consists in the critical dissertations already mentioned, in which, with great candour and moderation, he exposes the fault, and displays the excellences of his author's principal performances. On the poet's dramatic merits, his noble biographer expatiates with peculiar labour and delight. We are more disposed to censure his Lordship's ardent devotion to this alluring and pernicious species of entertainment, than to condemn his criticisms on three or four of the *eighteen hundred* plays, as mere literary compositions. Those who are desirous to know more of this subject, will probably be gratified with Lord Holland's copious abstract and translations from “*La Estrella de Sevilla*,” one of his author's most interesting dramas. It appears that “even the patronage of Philip the fourth was not sufficient to deter some austere monks from condemning amusements which their ascetic habits prevented them from partaking :” but it must be acknowledged a strong proof of the disinterested sincerity of these austere monks, in their opposition to the licentiousness of the stage, that “neither the *orthodoxy* of Lope's works, nor the *sanctity of his profession*” could screen him from their indignant censure, coarse and terrible as it seems to have been. That there was too much cause for the invectives of these *ascetic* zealots is evident, from the romantic outrages and intrigues, which form the subjects of all Lope's comedies ; if we may apply to them the well-known Terentian sentiment adopted as a motto to the Stage

they at once reflected the manners of the times, and, with a contrary and less innocent reflection, cast a light of gallantry and heroism on the originals, rendering secret amours amiable, and street-murders illustrious.

This is conceded by Lord Holland himself; and Calderon, a dramatic author almost as voluminous as Lope, indirectly pleads guilty to the charge, since one of his characters, being the dupe of a *disguise*, (the common trick of nearly every bravo in every Spanish play) is forced to exclaim,

“ Plague on our Comedies, which shew'd the ease

“ With which the world might practise tricks like these !”

The evil effects of theatrical exhibitions in that age were so notorious, that the government for a time interfered with its authority, to restrict the genius of Lope to the composition of *Sacred Dramas* and *Autos Sacramentales*. We shall not inquire whether the absurdity or the mischief of this injunction were the greater; and we may have some future opportunity of considering the nature and influence of these *sacrilegious* rather than *sacred* representations.

We close this article with a specimen of Lope de Vega's poetry, through the medium of Lord Holland's translation. Whatever may be thought of its merits, no one will deny that the man who could write *twenty millions of such lines* was a most incomparable versifier.

‘ Let no one say that there is need
Of time for love to grow ;
Ah no ! the love that kills indeed
Dispatches at a blow.

The spark which but by slow degrees
Is nursed into a flame,
Is habit, friendship, what you please ;
But Love is not its name.

For love to be completely true,
It death at sight should deal,
Should be the first one ever knew,
In short be that I feel.

To write, to sigh, and to converse,
For years to play the fool ;
'Tis to put passion out to nurse,
And send one's heart to school.

Love, all at once, should from the earth
Start up full grown and tall ;
If not an Adam at his birth,
He is no love at all.’ pp. 215, 216.

The public, we think, will have reason to complain of Lord Holland, if he resists the republication of this work, which has been for some time out of print.

Art. IV. *The Fathers of the English Church*, or a Selection from the Writings of the Reformers. Vol. I. containing Tindal, Frith, Hamilton, Joy, and Barnes. (Concluded from p. 439.)

FRITH was educated at Cambridge, and led to devote his time and attention to the study of the scriptures by his acquaintance with Tindal. On account of his learning, he was invited by Cardinal Wolsey to his new college (Christ Church) at Oxford, and was afterwards confined there for his religious opinions. After a residence of two years abroad, he returned to England; he was taken by the vigilance of Sir Thomas More, and imprisoned in the Tower, where he replied to an attack of More's in his book respecting the sacrament of the Lord's Supper. Two letters from Tindal to Frith, during the confinement of the latter, appear in this collection. After being long detained, he was at last examined before some of the bishops, and condemned to be burnt at Smithfield. He is equally clear and satisfactory with Tindal, but wants something of his rich copiousness. The same spirit, however, animates both, and the same general coincidence with the faith of the established church. Frith's most prominent attack upon the papal doctrines appears to have been, respecting the extravagant efficacy attributed to the mere outward reception of the sacraments. He shows them to be, according to the church catechism, only outward and visible signs of an inward and spiritual grace. We shall quote a passage in which he notices several errors on the subject of baptism, and gives an explanation of the superstition in regard to spilling *salt*, which may be new to some of our readers.

‘ One error is this: they put so great confidence in the outward sign, that without discretion they condemn the infants, which die ere they are baptized, unto everlasting pain. Another is this: they cleave so strongly unto the weak ceremonies, that they think, if a drunken priest leave out a word, as “*volo*, say ye;” or, “*credo*, say ye;” or forget to put spittle or salt in the child's mouth, that the child is not christened: yea, so much give they unto the beggarly salt, that they will say, “Spill not the salt, for it is our christendom;” and use also to swear by it; saying, “By this salt, that is my christendom.” Alas, what blindness is this! These two errors are the principal, that I do intend at this time to confute. For when they are fallen, the others, that are grounded on these, must needs decay. First, we must mark three things in every sacrament to be considered; the *sign*, the *signification*, and the *faith*, which is given unto the words of God. The sign in baptism is the plunging down in the material water and lifting up again, by the which, as by an outward badge, we are known to be of the number of them, which profess Christ to be their Redeemer and Saviour.

‘ This outward *sign* doth neither give us the Spirit of God, neither yet grace, that is, the favour of God. For if through the washing in the

water, the spirit of grace were given, then should it follow, that whosoever were baptized in water should receive this precious gift; but that is not so, wherefore I must needs conclude, that this outward sign, by any power or influence that it hath, bringeth not the Spirit or favour of God. That every man receiveth not this treasure in baptism, it is evident: for put the case, that a Jew or an infidel should say that he did believe, and believe not in deed, and upon his words were baptized in deed (for no man can judge what his heart is, but we must receive him unto baptism, if he confess our faith with his mouth, albeit, his heart be far from thence), this miscreant, now thus baptized, hath received this outward sign and sacrament, as well as the most faithful man believing. Howbeit, he neither receiveth the Spirit of God, neither yet any grace, but rather condemnation.' pp. 383, 384.

We cannot guess how many of our readers, both clerical and lay, may except against the following doctrine of the reformer.

'If God have opened the eyes of thy mind, and have given thee spiritual wisdom through the knowledge of his word, boast not thyself of it, but rather fear and tremble, for a chargeable office is committed unto thee, which (if thou fulfil it) is like to cost thee thy life at one time or other, with much trouble and persecution. But if thou fulfil it not, then shall that office be thy damnation. For St. Paul saith; "Woe is to me, if I preach not." And by the prophet Ezekiel, God saith; "If I say unto the wicked that he shall die the death, and thou shew him not of it, the wicked shall die in his iniquity, but I shall require his blood of thy hand."

'But peradventure, our divines would expound these texts only upon them that are sent and have care of souls. Whereunto I answer, that every man which hath the light of God's word revealed unto him, is sent whensoever he seeth necessity, and hath care of his neighbour's soul. As by example; if God have given me my sight, and I perceive a blind man going in the way, which is ready, for lack of sight, to fall into a pit, wherein he were like to perish, then am I bound by God's commandment to guide him till he were past that jeopardy, or else if he perish therein (where I might have delivered him), his blood shall be required of my hand. And likewise, if I perceive my neighbour like to perish for lack of Christ's doctrine, then am I bound to instruct him with the knowledge that God hath given me, or else his blood shall be required of my hand.

Peradventure, they will say, there is already one appointed to watch the pit, and therefore if any man fall into it, he shall make it good, and that therefore I am discharged, and need to take no thought. Whereunto I answer, I would be glad that it so were. Notwithstanding, if I perceive that the watchman be asleep, or run to the alehouse to make good cheer, or gone out of the country a whore-hunting, and through his negligence espy my neighbour in danger of the pit, then am I nevertheless bound to lead him from it, I think that God hath sent me at that time to save that soul from perishing. And the law of God and nature bindeth me thereto, which chargeth me to love my neighbour as myself, and to do unto him, as I would be done to.' pp. 371, 372.

Next to the selections from Frith follows an entire treatise called "Patrick's Places," by Patrick Hamilton, the first Scotch reformer and protestant martyr. It was written in Latin, and translated by Frith; it contains the fundamental doctrines of Christianity reduced into the form of short propositions, and supported by reference to scripture, and by arguments of various forms adapted to several occasions. The writer is particularly careful in distinguishing between the offices of the law and of the gospel.

' The Nature and Office of the Law and of the Gospel.

The law sheweth us our sin. (Rom. iii. 20.)

The Gospel sheweth us a remedy for it. (John, i. 29.)

The law sheweth us our condemnation. (Rom. vii. 9, 10.)

The Gospel sheweth us our redemption. (Col. i. 14.)

The law is the word of wrath. (Rom. iv. 15.)

The Gospel is the word of grace. (Acts, xx. 32.)

The law is the word of despair. (Deut. xxvii. 26.)

The Gospel is the word of comfort. (Luke, ii. 14.)

The law is the word of unrest (*disquietude*). (Rom. vii. 13.)

The Gospel is the word of peace. (Eph. ii. 17.)

A Disputation between the Law and the Gospel, where is shewed the Difference or Contrariety between them both.

The law saith, Pay thy debt.

The Gospel saith, Christ hath paid it.

The law saith, Thou art a sinner, despair, and thou shalt be damned.

The Gospel saith, Thy sins are forgiven thee, be of good comfort, thou shalt be saved.

The law saith, Make amends for thy sins.

The Gospel saith, Christ hath made it for thee.

The law saith, The father of heaven is angry with thee.

The Gospel saith, Christ hath pacified him with his blood.

The law saith, Where is thy righteousness, goodness, and satisfaction?

The Gospel saith, Christ is thy righteousness, thy goodness, and satisfaction.

The law saith, Thou art bound and obliged to me, to the devil, and to hell.

The Gospel saith, Christ hath delivered thee from them all.' pp. 483, 484.

The following extract from a note by his translator, is of a corresponding nature;

' Commonly it is seen that these worldly epicures and secure mammonists, to whom the doctrine of the law doth properly appertain, do receive and apply to themselves, most principally, the sweet promises of the Gospel: and contrariwise, the other contrite and bruised hearts, to whom belong only the joyful tidings of the Gospel, and not the law, for the most part, receive and retain to themselves the terrible voice and sentence of the law. Whereby it cometh to pass, that many do rejoice, where they should

mourn: and on the other side, many do fear and mourn, where they need not. Wherefore to conclude, in private use of life, let every person discreetly discern between the law and the Gospel, and aptly apply to himself that which he seeth convenient.

And again in public order of doctrine, let every discreet preacher put a difference between the broken heart of the mourning sinner, and the unrepenting worldling, and so conjoin both the law with the Gospel and the Gospel with the law, that in throwing down the wicked, ever he may spare the weak-hearted: and again, so spare the weak, that he do not encourage the ungodly.' p. 505.

Hamilton also, in common with the rest, attacks another error of the papists, "that works were good and did justify *ex opere operato*, whether done in faith and with a desire to please God, or not." To this they all reply, that it is the disposition of the heart that decides the character of all our actions in the sight of Him who seeth not as man seeth, and that a man is good or evil with reference to this disposition in which all his actions originate.

' Good works make not a good man, nor evil works an evil man; but a good man bringeth forth good works, and an evil man evil works.

Good fruit maketh not the tree good, nor evil fruit the tree evil; but a good tree beareth good fruit, and an evil tree evil fruit.

A good man cannot do evil works, nor an evil man good works; for a good tree cannot bear evil fruit, nor an evil tree good fruit.

A man is good, ere he do good works, and evil ere he do evil works; for the tree is good ere it bear good fruit, and evil, ere it bear evil fruit.' pp. 493.

Barnes was prior of a convent of Augustines at Cambridge. Having studied at Lovain, and proceeded to a doctor's degree, he returned home, and promoted learning in his own convent. By introducing a taste for classical learning, then much neglected, he prepared the way for the study of the scriptures, and the writings of the foreign reformers. After long persecution and various escapes he was burned in 1540. The following passage is part of his confession at the stake, just before he suffered.

' I believe that Christ's death and passion, was the sufficient ransom for the sin of all the world. And I believe that through his death he overcame sin, death, and hell, and that there is none other satisfaction unto the Father, but this, his death and passion only, and that no work of man did deserve any thing of God, but only his passion, as touching our justification. For I know the best work that ever I did is impure and imperfect." And with this he cast abroad his hands, and desired God to forgive him his trespasses. "For although perchance," said he, "you know nothing by me, yet do I confess, that my thoughts and cogitations be innumerable; wherefore I beseech thee, O Lord, not to enter into judgment with me, according to the saying of the prophet David, Enter not into judgment with thy servant, O Lord! And in another place, Lord,

if thou straitly mark our iniquities, who is able to abide thy judgment? Wherefore, I trust in no good work that ever I did, but only in the death of Christ. I do not doubt but through him to inherit the kingdom of heaven. Take me not here, that I speak against good works, for they are to be done, and verily they that do them not shall never come into the kingdom of God. We must do them, because they are commanded us of God, to shew and set forth our profession, not to deserve or merit, for that is only the death of Christ.' pp. 527, 528.

* There was one that asked him his opinion of praying to saints. Then said he; "Now of saints you shall hear my opinion: I have said before somewhat I think of them, how that I believe they are in heaven with God, and that they are worthy of all the honour, that Scripture willeth them to have. But, I say, throughout all Scripture we are not commanded to pray to any saints. Therefore I neither can nor will preach to you, that saints ought to be prayed unto; for then should I preach unto you a doctrine of mine own head. Notwithstanding, whether they pray for us or no, that I refer to God. And if saints do pray for us, then I trust to pray for you within this half hour, Master Sheriff, and for every Christian man living in the faith of Christ, and dying in the same, as a saint. Wherefore, if the dead may pray for the quick, I will surely pray for you." pp. 528, 529.

Two of his tracts are now republished. The first, on justification, gives a good account of that subject, and exhibits with considerable length and clearness the arguments and authorities most in point. The other, on free-will, enters rather minutely into some abstract questions, but is neither perplexed nor obscure.

In the extracts we have made from the work before us, doctrines occur which will be readily received by the partizans of very different systems: some will please one and some another, but all will find in them the essentials of their common Christianity. It deserves notice, that the authors are particularly full and express, on the scriptural views of obedience to the civil power.

The effect of these writings, on their first appearance, in purifying the minds of the people at large, and exciting the genuine spirit of religion, was beyond expectation. The authors of our freedom from papal superstition and corruption, are once more brought out of obscurity, and are fully intitled, by their merit, to that patronage which alone can make them extensively beneficial. They particularly deserve the attention of the clergy and students in divinity, whether churchmen or dissenters. Notwithstanding what may be deemed the vagueness of some statements to be found in their performances, the inaccuracy of others, the occasional inconclusive reasonings and questionable criticisms, they are valuable as a depository of the genuine doctrine of Christ, and will amply serve to confound that ignorance and arrogance which pretends

a respect for "the old gospel," and the "good old church of England," and yet dares to vilify its essential truths, as "a new doctrine." This volume gives a clear view of the sentiments entertained by those excellent men, who in the reign of Henry had wholly thrown off the shackles of popery. Those which are to follow must be increasingly interesting, as they will contain the works of the very bishops under whom the Reformation was completed.

The work comes out in numbers every month, and in volumes every eight months.

Patrick's Places is published as a separate Tract.

Art. V. *Construction of several Systems of Fortification*; for the use of the Royal Military Academy. By J. Landmann, Professor of Fortification and Artillery, 8vo. pp. 103, with 26 folio plates, in a separate Volume. Price 10s. Egerton, 1808.

IN this Work, the first eight plates, and the corresponding letter-press description, refer to the construction of Vauban's first system of Fortification; plates 9, 10, and part of B, relate to Vauban's second system; plates 11, to 16, are devoted to Vauban's third system; plates 17 to 24 refer principally to Cormontaigne's system, and the construction of outworks; and plates A and B are explanatory, or give some of the particulars more in detail. The plates represent the several parts corresponding to the respective systems, on a good scale; and are very well executed for mere outline engravings: but we conceive their value and utility would have been much enhanced, had the different parts been properly shaded; as those who have not the advantage of the Professor's oral instructions, might then have ascertained the nature of the materials employed, from the diagrams, without having recourse to other publications. The descriptions of the methods of construction are tolerably perspicuous, and are preceded by directions relative to the colouring and shading, as well as an account of the necessary instruments.

It seems intended by Professor Landmann, that this work should be considered as a kind of supplement to his former publications; his "*Practical Geometry*," his "*Principles of Artillery, reduced into Questions and Answers for the use of the Royal Military Academy*," and his "*Principles of Fortification*," also in the way of question and answer. We therefore turned to this new performance with rather more than usual interest; but our expectations have been a little disappointed. Both the present and former publications of Mr. L. are calculated to be useful, as far as they go; but in our opinion, they do not go far enough. In teaching a regular liberal course of

fortification, for the purposes of military education, we apprehend the *published* performances of Mr. L. should occupy some such place as Walkingame's or Hutton's Arithmetic, in the study of mathematics, and Lilly's or Ruddiman's Grammar, in a course of classical education. They may serve for the junior classes, on their initiation into these important studies, but cannot do much more.

It is certainly desirable, that students of the military art should be enabled to appreciate the comparative merits of different systems of Fortification, rovided the attention be not too early distracted with an excessive variety. Many of the *systems*, as they are called, which have been proposed in the last half century, are the productions of mere dabblers in fortification, unworthy the name of engineers; who, having amused themselves with pretty drawings of fortifications, on paper, had too much public spirit to confine the benefit to themselves, and have therefore been moved to bring their inventions into competition with the approved works of eminent engineers.—Now, we are of opinion, that authors, possessing the requisite acquirements, would be usefully employed in establishing *criteria* to estimate the real value of a system, and to distinguish between the projects of a pretender, and the designs of a man of science.

We hope the profusion of new systems, with which we have lately been pestered, has not depraved the taste and vitiated the judgement of the profession, with regard to the essentials of a good fortification; but we confess, we think it singular, that a Professor of Fortification at the first military school in the kingdom, and the only one where the principles of that art have been ever taught to good purpose, should, when speaking of different systems, take no notice whatever of the works of COEHOORN, an engineer, who was far superior, in the estimation even of Robins, to either *Goulon* or *Vauban*. That the French should pretend to neglect Coehoorn, while they copy his most celebrated works, is not a matter of surprise; since they were never famous for doing justice to the merits of foreigners; but their apparent disregard of that accomplished general, should not lead the English really to overlook him, at a time, especially, when there is greater probability than at almost any former period, that every resource of military science may be called into action, for the national defence.

We have been long anxious to see a standard treatise published in this country, which shall not merely explain the construction of a pentagon, a rampart without revetement, or an outline of bastions, with orillons and concave flanks, &c. *on paper*, but teach the actual erection of the works *in the field*,

with the necessary number of men and of instruments, and the proportionate number due to each part of the work. We would also learn, from such a publication, the real principle and object of fortification, the comparative advantages of regular and irregular works, the cases in which a deviation from the former is not only allowable but advantageous, the general maxims of attack and defence, with their peculiar modifications, under different circumstances and local situations. It is vexatious, whenever we seek information of this kind that should be at once scientific and rich in detail, to be compelled to turn to Ozanam or Muller, or some other book published 50 years ago, if in the English language ;—or if we look for a *modern* publication, to find it only in *French*. We trust those who enjoy the advantage of attending Professor Landmann's lectures, derive much of this truly important information, especially important in this eventful period, from his instructions : but why does he *publish* nothing but what is merely elementary, and scarcely contains any exhibition of general principles, of practical maxims, or of minutiae relative to construction *on the ground*? A man would be overwhelmed with contempt, who, under pretence of giving instruction in the principles of music, should teach his pupils how to *draw* fiddles and tambourins ; and a person may be very expert in drawing, shading, and colouring half bastions, tetes-de-pont, star-forts, horn works before the curtain, &c. and after all be no more competent to fortify a town, or to construct works for the defence of a bridge, than a pick-axe or a shovel.

ART. VI. *The Satires of Juvenal* ; translated and illustrated by Francis Hodgson, A. M. Fellow of King's College, Cambridge. 4to. pp. 572. Price 2l. 2s. Payne and Mackinlay. 1807.

THE projects of reform which have flattered the hopes of successive generations, as effectual remedies for human depravity, if summoned at once before the mind, would be a whimsical, but melancholy exhibition. On one side we should behold an immense array of lawgivers, turnkeys, and hangmen, the army of public justice, whose trophies are, unfortunately, the record of her defeats. We should see the whole myriad fearlessly encountered by a single philosopher, who rails at prisons and halters, proclaiming the omnipotence of truth and the perfectibility of mankind. Another swarm of philanthropists have discovered, that the calamities of the people originate in defects of the government ; they have traced all the varieties of evil in a society to one corrupt man, and have expected, by deposing this one, and enthroning five or five hundred corrupt men, to restore the golden age. A crowd of elegant persons expatiate on the efficacy of civilization as a purifier of the morals, and detail the virtues of refinement from the con-

versation of a Parisian *coterie*, or the columns of the Morning Post. A romantic lover of solitude and paradox reclaims them to pure and unsophisticated nature, and enforces the precepts of his eloquence by an exhibition of carousing cannibals. A venerable host of theologians, some in the dress of an Eleusinian hierophant, and some in the humbler habiliments of a Presbyterian academic, or an Oxonian Master of Arts, harangue on the attractions of virtue and the prospect of a future state; they are sure of the efficacy of their system, for mankind, during the last score or two of centuries, having been tolerably versed in its principles, have lived very good lives and made very good ends. A very scientific inquirer, however, starts forth from among the denunciators of final retribution, announcing the dethronement of terror from the consciences of men, and assuring his audience that the worst they have to expect is a philosophical purgatory, that every woe they at any time may suffer is for their good, that they only require different degrees of discipline, and shall all be happy at last. One of the most approved nostrums is education; when the poor are taught to read and write, they are sure to be virtuous, because it is well known that instructed draymen are much more sober and honest than illiterate shepherds. A *classical* education, however, is still better; it is especially extolled by a reeling pedagogue, who chaunts "*Ingenuas didicisse*," displaying the immortal Busby in one hand, and pointing with his rod in the other to a model of the Temple of Virtue as a porch to the Temple of Fame; he recites the fine sentiments of heathen writers, describes the morality of a college, and refers to the manners of the great. The sapient Edinburgh reviewers opine, that we may preach, or we may let it alone; but if any thing will reform the vices of the fashionable world, it is Edgeworth's *Moral Tales*, which are not adulterated with Christian sentiment. Another hawker of infallible elixirs explains the purifying influence of the Arts; he praises Annibal, Caracci, and Raffaele, and Fiammingo, and Kirk, and Morland, and he celebrates the morals of Italy. Another acquaints us that the stage is a school for virtue: his information is unquestionable, for its scholars are practising in the lobby. It would be endless to trace the spirit of reform in all its shapes and influences; at one time we find it in a pair of contemporary queens, one of whom improves her people with bayonets and dragoons; other with faggots and bishops, at another time it stimulates a primate to promote sports on the Sunday, for the purpose of encouraging piety; and at length it betrays a Member of Parliament into a panegyric on bull-baiting, as peculiarly suited to improve the industry and order, the humanity and patriotism of his countrymen. According to Moliere, it

has even possessed fiddlers and dancing-masters, who ascribed the miseries of the world to an ignorance of the principles of harmony, and the frequency of taking false steps. They certainly were not singular; great benefit, we doubt not, is expected from the accomplishment of dancing, as it occupies so much of the probationary time of immortal beings; and, in addition to the same argument in favour of music, we have repeatedly heard that the tones of an organ are a specific for the cure of indevotion, and have also learned, from the lips of an ingenious Professor, that the reformation of mankind would be much promoted by a more general acquaintance with Handel's oratorios.

Such are the recognitions, principles, and labours of the reformer. He acknowledges the guilt of individuals and the corruption of the age, for this is only a censure on *his neighbour*; but evades the imputation of depravity to the species, for this would be a censure on *himself*: he perceives the necessity of a change, yet will not admit that it must be radical: he is willing that our nature should be reformed, but not that it should be regenerated; he will try every partial remedy and palliative, he will submit to any process or agent—except it be divine: and the chronicle of time is the catalogue of his disappointments.

It is the misfortune of Mr. H. to belong to that faculty in the college of Laputa, which expects wonders of reformation in this wicked world, from an exposure of the world's wickedness; and expresses its opinion, on comparing projects of reform, in the following well known and most absurd couplet:

Satire well writ has most successful proved,
And cures because the remedy is loved.

Mr. H. considers the object of Juvenal to be

‘a very noble one, namely, that of exposing vice in its true colours and natural deformity;’ (p. ix) “the aim of Juvenal, in writing so grossly, was to lay open the native unsightliness of vice; to remove that fascinating cloak which hides its horrors: and thereby to render it an object too disgusting to be publicly espoused; and a guest too dangerous to be privately admitted into our bosoms.” p. xix.

‘Is not such a satirist as Juvenal,’ he exclaims, ‘who condemns the vicious to eternal infamy, of high value to a state?’ p. 359.

These notions of Mr. H. find such ready currency in the world, that we hope to be pardoned for assaying them, even by those who would think us better employed in weighing English couplets against Latin hexameters.

Considering satire most favourably, not as the effusion of personal animosity, but as an attempt to expose vice and folly to indignation and contempt, we are of opinion that it is rarely

innocent. The exercise of ridicule implies in the satirist and excites in his reader a contemptuous feeling, composed of pride and mirth ; that of invective, implies and excites an indignant feeling, composed of pride and malice ; and however faint and harmless these feelings may appear in single instances, and on just occasions, the character which they induce on the mind by frequent recurrence, is neither dubious nor amiable. The mob, which has been assisting with stones and mud at an exhibition on the pillory, returns, *perhaps*, with strong feelings of contempt or indignation against some particular crime ; but we cannot applaud such an attack, even on vice, nor recommend such an employment as a salutary discipline for the heart.

If the innocence of satire be doubtful, we are still more inclined to question its efficacy. We will not affirm that it has been wholly useless in combating the follies and delusions of mankind. It may have abated some nuisances in literature, and reformed some offences against taste ; it may have rectified some little absurdities in dress or manner : and assisted in demolishing the reverence for monks, the spirit of knight-errantry, and the devotion to a corrupt and despotic priesthood. These absurdities were easy to overcome ; to expose, was to defeat them : they had no hold on the passions and appetites, they maintained their power injuriously to the public interest, under a temporary cover of ignorance, and were vanquished by a gleam of light ; they were not the canker at the heart of a flower, but the caterpillar on its leaf. The follies of men are, however, so volatile and fantastic, they are so ready to vanish spontaneously, and re-appear in new shapes, that the touch of satire is scarcely needed to anticipate their destiny ; it is unable to extinguish their essential being, and can only pretend to hasten that metamorphosis, which might otherwise have waited a little for the lapse of time. But the vices derive their influence, not from novelty or accident, but from the most powerful and permanent propensities of human nature ; they maintain it, not by favour of ignorance, but against convictions of interest, and sentiments of obligation. The vice which has resisted them all, is invulnerable to the wrath or the ridicule of a satirist ; he cannot make it appear more odious than it is known to be, by any poetical association of circumstances or aggravation of phrase ; nor propose any motives to virtue, which conscience or policy has not often suggested in vain.

Should it however be admitted, that the vicious are not accustomed to surrender their favourite gratifications at the summons of a speculative satirist, yet *personal* satire may still be supposed to have its use, to deter the delinquent from repeating, or the tempted from committing, a crime, by the pros-

pect of exposure and public scorn. To condemn the vicious may be effectual, where it is useless to condemn vice. The experiment has been tried; the early comic writers of Athens, as long as they were endured,

Si quis erat dignus describi, quod malus, aut fur,
Quod mœchus foret, aut sicarius, aut alioqui
Famosus, multa cum libertate notabant.

We do not hear that the ridicule of Aristophanes reformed or banished any culprit, or corrected the licentiousness of the Athenian manners; but we do remember, that a venerable and innocent sage was the victim of this hopeful censurate, The satire of the middle comedy has been revived in our own times; we do not hear that Samuel Foote could claim the credit of reducing the number of "Mother Coles;" but we doubt not that, in blackening the character of Whitfield, he stimulated the spirit of bigotry and persecution which raged against him amongst vulgar minds, and confirmed multitudes in their derision of religious truth, their habits of vice, and their heedlessness of eternity. We must further observe, that few vices can be imputed to an individual which would not subject him to punishment or injury; and that no orderly government can admit the publication of charges without proof, or tolerate the continual breaches of the peace which must result from employing the press as a vehicle of personal accusation and scurrility. Some crimes, however, escape the vengeance of public justice, by favour of an imperfect and partial system of law. Yet even here it is needless for the satirist to interfere, with any other design, at least, than to recommend a revision of the jurisprudence. Few crimes will come to his knowledge, which are not sufficiently public without his intervention; and the seducer, the adulterer, the miser, the duellist, who apprehends no censure from his immediate connections, or if he did would despise it, must be ridiculously weak, should he concern himself for the good opinion of the satirist, the nation, or posterity. If any efficacy could be ascribed to satire, when directed against crimes, we might anticipate its success when directed against *national* crimes; against crimes which the nation has power to suppress, and its members in general have no interest to maintain; against the hideous traffic in blood, for instance, which has yielded at length to far other influence than that of humane satirists, double-tongued adversaries, or national repentance. In fine, one question may perhaps be equivalent to fifty arguments,—“What profligate has it ever reclaimed to virtue, and what crime has it ever banished from society?” If one instance could be produced, we must again inquire, before we acknowledge its efficacy as an instrument of reform, “has it altered the character, or only changed the

vice? has it purged a constitutional taint, or only obliterated a particular symptom?"

We must be allowed now to add a few remarks, on the tendency of the particular satires before us.

If Juvenal did intend, as Mr. H. informs us, to render vice disgusting by describing it with indelicate precision, he betrayed a weakness of judgement, which in him is truly astonishing. He excites disgust we acknowledge; it is not the crime, however, that is disgusting, but the language: the circumstances which he makes offensively prominent, are not peculiar to vice; they do not constitute its essence or turpitude; they are not offensive in nature, but only in description. If in any instance he pretends to render a crime particularly odious, by connecting extraneous circumstances of grossness with it, the reader is only disgusted with the grossness, and is in no degree prejudiced against a more elegant form of debauchery. The "noble object" which Mr. H. is moved to venerate, is precisely that of giving lessons on purity in a brothel. But the satirist did not adopt his unseemly diction with any such view; for he employs it continually, (as for instance in Sat. X.) where vice is wholly out of consideration, and where nothing but prurience could prompt the indecency, or folly defend it.

Convinced as we are that the direct tendency of these Satires is not useless only, but noxious, we cannot welcome any attempt to diffuse them among English readers. They might be valuable as a picture of human corruption, and as a depository of moral sentiments; but the world is already crowded with these pictures and sentiments. If Mr. H. had attempted to exhibit them, detached as much as possible from injurious accompaniments, we might have commended the utility, or at least the harmlessness of his performance. We are sorry to be under the necessity of observing, that, in point of decency, his work is much inferior to Mr. Marsh's; and though it slurs over some improprieties more obscurely than even the *second* edition of Mr. Gifford's, we are not prepared to recommend it as on the whole less exceptionable. There is a disgraceful *double entendre* in one of the Satires, from which not only Mr. Gifford, but Juvenal himself is exempt; it is a foolish change of metaphor, and an unnecessary, would that we could think it an unintentional, addition of indecency. We refer to the translation of these lines,

* Instabile, ac dirimi cœptum, et jam penè solutum
Conjugium in multis domibus, &c.

Since the appearance of Mr. Gifford's excellent work, the public have felt no anxiety for a new translation of Juvenal; it is therefore probable that a performance fully equal to it in

merit, would obtain little but fruitless praise, and sue in vain for a preoccupied station in English literature. We have no difficulty in saying that Mr. Hodgson's is not such a work; and that, as a version, it is decidedly inferior to its more fortunate rival. Mr. Gifford's performance is at once a translation and a comment; he exhibits the sense of his original, and explains it; he adopts the metaphors, and enriches them. Mr. Hodgson, on the contrary, is often satisfied with alluding to his author's meaning, instead of producing it; he will embellish his sentiments with different and superfluous figures, or resolutely omit what he cannot elegantly represent. The one possesses the rare merit of furnishing a complete idea of his author's meaning, and nearly a complete idea of his manner; the other, as it appears to us, has necessarily failed in one requisite by wilfully failing in the other. He has attempted to reduce the ruggedness, the negligence, and the grandeur of Juvenal's style, to one uniform character of luxurious pomp and elegance; he has put the statue of the Roman into the masquerade dress of a Persian, he has chisselled down the sternness of countenance and the brawny strength of limb, and enveloped the whole form in a robe of embroidered silk, renouncing likeness for the sake of grace, and costume for the sake of splendour.

We shall quote the following celebrated passage, on the reverse of Hannibal's fortune, in the original, that our readers may the more easily appreciate the comparative fidelity of the versions.

*'Exitus ergo quis est? O Gloria! Vincitur idem
Nempe, et in exilium præceps fugit, atque ibi magnus
Mirandusque cliens sedet ad prætoria regis,
Donec Bithyno libeat vigilare Tyranno.
Finem animæ, quæ res humanas miscuit olim,
Non gladii, non saxa dabunt, non tela, sed ille
Cannarum vindex, ac tanti sanguinis ultor
Annulus. I demens, et sævas curre per Alpes,
Ut pueris placeas, et declamatio fias.*

Hodgson. 'Thy work, O Fame! thus gallantly begun,
How didst thou finish for thy favour'd son?
Swift Rout behind and skulking Terror wait
On his vain march—the glorious, and the great,
The godlike Hannibal, compell'd to fly
For shameful safety to a foreign sky,
Before a despot's tent, the cruel sport,
The wonder of an Asiatic court,
Bows his brave head with all a suppliant's fear,
Till the Bithynian deign to wake, and hear.
No hostile dart, no rocky fragment hurl'd,
Laid low this hot disturber of the world;
A little ring aveng'd the heaps of slain,
The streams of blood on Cannæ's fatal plain.

Was it for this, infuriate chief, you crost
Each Alpine barrier of relentless frost ;
Was it for this you triumph'd, to employ
The teaching pedant, and declaiming boy ? pp. 194, 195.

Gifford. ' But what ensued ? Illusive Glory, say.
Subdued on Zama's memorable day,
He flies in exile to a petty state,
With headlong haste ; and, at a despot's gate
Sits, mighty suppliant ! of his life in doubt,
Till the Bithynian's morning nap be out.

Nor swords, nor spears, nor stones from engines hurl'd,
Shall quell the man whose frown alarm'd the world ;
The vengeance due to Cannæ's fatal field,
And floods of human gore, a ring shall yield !—
Go, madman, go ! at toil and danger mock,
Pierce the deep snow, and scale the eternal rock,
To please the rhetoricians, and become
A DECLAMATION for the boys of Rome !'

We need not observe how superior, both in spirit and accuracy, is Mr. G.'s rendering of the most prominent passages.

A specimen of the ambiguities in the original, which are even obscured by one translator, and finely illustrated by the other, immediately precedes our quotation. The poet is exposing the folly of that ambition which affects posthumous glory, and covets those sepulchral monuments,

..... ad quæ
Discutienda valent sterilis mala robora ficus.

This is not much elucidated by saying,

Though the wild fig, and *mouldering age* combined
Leave but a wreck of funeral pomp behind.

Mr. Gifford's version is,

Vain rage ! the roots of the wild fig-tree rise,
Strike through the marble, and their memory dies !

This is one proof among many, that to understand *Juvenal*, the reader should consult Mr. Gifford ; to understand Mr. H. the reader must consult *Juvenal*.

As a striking specimen of Mr. Hodgson's neglect of his author's metaphors, we shall take his tumid and feeble version of another well known passage, on the propensity to scribbling, and the character of a poet.

' Nam si discedas, *laqueo tenet ambitiosi*
Consuetudo mali ; tenet insanabile multos
Scribendi *cacoethes*, et ægro in corde senescit.
Sed Vatem egregium, cui non sit *publica vena*,
Qui nihil expositum soleat deducere, nec qui
Communi feriat carmen triviale moneta ;
Hunc qualem nequeo monstrare, et sentio tantum,

Anxietate carens animus facit, omnis acerbi
 Impatiens, cupidus sylvarum, aptusque bibendis
 Fontibus Aonidum. Neque enim cantare sub antro
 Pierio, thyrsumve potest contingere sana
 Paupertas, atque æris inops, quo nocte, dieque
 Corpu seget.

Of the three figures conspicuous in this passage, Mr. H. has not preserved one; but has exchanged them for puerile and trite conceits. How could he so wretchedly misconstrue the "*Neque enim, &c.*"—the paraphrase on *sentio tantum* is scarcely sense.

'Hodgson. So sweet the task, so glowing the desire,
 To chain attention on the siren lyre,
 The darling folly to the grave we nurse,
 And drivel out the impotence of verse.
 But HE, who rolls the mighty strain along,
 Deaf to the praises of the vulgar throng,
 Divinely kindles o'er the living lay,
 And bursts to immortality away;
 HE, whom no words, no image can define,
 But whose embodied soul I feel within—
 He must be free from every gnawing care,
 Range through the woods, and pour his numbers there;
 Drink from the Muses' heavenly fount, nor know
 The little wants of busy life below.
 Alas for madness! for the wretch who raves,
 Poor, and unconscious, in Pierian caves;
 Naked, and hungry, and with phrenzied eye
 Bearing the thyrsus o'er the rocks on high.'

pp. 136, 137.

We will subjoin Mr. Gifford's translation, in which every thought and figure is inserted and illustrated.

Gifford. 'Nay, should we, conscious of our fruitless pain,
 Strive to escape, we strive, alas! in vain;
 Long habit, and the thirst of praise beset,
 And close us in the inextricable net.
 The insatiate itch of scribbling, hateful pest!
 Creeps, like a tetter, through the human breast,
 Nor knows, nor hopes a cure; since years, which chill
 All other passions, fire this growing ill.

But HE, the bard of every age and clime,
 Of genius fruitful, and of soul sublime,
 Who, from the glowing mint of fancy, pours
 No spurious metal, fused from common ores,
 But gold, to matchless purity, refined.
 And stamp'd with all the godhead in his mind;
 He whom I feel, but want the power to paint,
 Must boast a soul impatient of restraint,
 And free from every care; a soul that loves
 The Muses' haunts, clear springs, and shady groves.

- Never, no never, did he wildly rave,
And shake his thyrsus in the Aonian cave,
Whom poverty kept sober, and the cries
Of a lean stomach, clamorous for supplies.'

In the remainder of this paragraph, Mr. H. has perverted the meaning of *Magnæ mentis opus*, &c; but has atoned by an excellent rendering of

Surda nihil gemeret grave buccina.

'Nor the deep trump groan'd heavy on the air.'

Mr. G. had extended it to a couplet, in Mr. Hodgson's manner,

And the loud trump, that rous'd the world to arms,
Languish'd in silence, guiltless of alarms.

The praises of Mr. H. for this literal felicity of version, which is characteristic of Mr. Gifford's work, can very rarely be celebrated. Many instances might be adduced in which he has expanded a hemistich or word into a couplet; in the following, an entirely new idea is added, for the mere purpose of making a line to match.

Nunc si depositum non inficietur amicus,——xiii. 60.

- Now, if a friend deny not what he owes,
If voluntary payment he propose, &c.

The following spirited lines are from the thirteenth satire, translated by a friend of the author, Mr. B. Drury.

'At night, should care permit the wretch to doze,
And his toss'd limbs enjoy a short repose,
Sudden the violated fane appears,
And you, chief phantom of his nightly fears—
Your frowns terrific, and reproachful eyes,
Your shadowy form of more than mortal size,
Make the big drops from all his body start,
And wring confession from his lab'ring heart.
These are the souls who shrink with pale affright
When harmless lightnings purge the sultry night;
Who faint, when hollow rumblings from afar
Foretell the wrath of elemental war;
Nor deem it chance nor wind that caus'd the din,
But Jove himself in arms to punish sin.
That bolt was innocent—that storm is pass'd—
More loud, more fatal, each succeeding blast—
Deceitful calms but nurse combustion dire,
And tranquil skies are fraught with embryo fire.' p. 253.

The use of lightning is not in Juvenal; and the fine expression, *Iratus cadat in terras, et vindicet ignis*, is not in Mr. Drury, the sense is not well expressed in the last four lines. There is an excellent translation by Mr. Hodgson, in one of his Notes, of a parallel passage in Lucretius;

- And oh! how deep our shudd'ring spirits feel
A dread of Heav'n through ev'ry member steal,

When the strong lightning strikes the blasted ground,
 And thunder rolls the murmur'ing clouds around.
 Shake not the nations? and the monarch's nod,
 Bows it not low before the present God,
 Lest for foul deeds or haughty words, be sent
 His hurried hour of awful punishment?" p. 528.

The general character of Mr. Hodgson's version will now be evident to our readers; it is on the whole smoother and more ornamented than Mr. Gifford's, and this unsuitable smoothness and gratuitous ornament the reader is expected to accept, as compensating an important defalcation in point of clearness, force, and fidelity. The diction also is less familiar; but is deformed by many low expressions, such as "Numa's *love*," for Egeria, and "*stingo*," for Alcinous's wine; some others we shall not insert. Mr. H. tells us (Pref. p. xx.) that he has "not been squeamish:" he has "called Dirt, Dirt," and "not been afraid to hold a candle to the devil;" we admit these claims, and if he had said he was not more fearful of profaneness than uncleanness, we should be of opinion that both his version and his mountainous accumulation of notes intitled him to hazard the self-applause. His partiality for the following expressions is particularly remarkable; we are pretty sure it occurs at least once or twice oftener, than we have been careful enough to register it. The first *line* is a translation of the word "*Exi*."

'Your trial's over; rascals, *off to hell*.' p. 116.

'By measure sins, and goes *to hell* by rule.' p. 127.

.....'each patient's ghost

'One doctor hurries in one month *to hell*.' p. 197.

We can pay but little attention to the notes, which occupy *two hundred and seventy* of these copious pages. They are the indigested contents of a brain which would seem to have been devouring for many years without the possibility of evacuation; and which, being irritated at length into action, disgorges with the precipitate violence of a salted leech and the multifarious profusion of the stable at Elis. The principal substance is, ridicule of the industrious critics who have illustrated Juvenal; with this is mingled every variety of criticism on every kind of subject, comments on all authors that the writer ever heard of, digression upon digression ten deep, new editions of his version of Juvenal, notes upon his own notes, "additions and corrections" to these notes, with notes on the "additions and corrections," and last of all a strip of "correction" upon these very "additions and corrections." The proportion of sense to compilation, and of wit to impertinence, is perhaps about one hundredth of that which subsists between the word "*Exi*," and the line we just quoted. In this immense bog of alluvial matter, there are, at the same time,

many beautiful gems of poetical translation, in merit not inferior to that of which our readers are already in possession. One of the most ludicrous passages is that in which he talks of "us Christians!" and says we might learn from the Heathens to believe the gods invisibly present at our tables. He demonstrates his orthodoxy, however, beyond all question, by ridiculing the "disciples with itching ears," "the conventicle," and "the true churchmen as they insolently stile themselves." p. 397. As a still farther specimen of his critical and moral taste, we shall add, that he cannot "discover the harmony or great merit of any kind which belongs to Jemmy Thomson," author of the Seasons; and the Castle of Indolence. In the same note, he vouchsafes to pronounce the following sentence on Cowper, "beloved as he is by religious young women."

'If broken lines, sudden pauses, and the union of stiff, prosaic, latinized language, with puritanical sentiment, constitute poetry, Cowper is indeed a poet—

'Cowper's verses upon great cities are the melancholy dreams of a devout enthusiast—an enthusiast whose virtues make us heartily regret the gloomy unhappiness of his latter days. The excellence of the man has nothing to do with the defects of the writer—defects, however, which are so far from being allowed in the present *religious* age, that, excepting the Bible, and Shakespeare, Cowper is more frequently reprinted than any other author. I do not of course include Moore's Almanack, or the Newgate Calendar.' p. 413.

Have we then at last discovered the being, who in a "*Critical*" shape has long annoyed intelligent and feeling minds with his periodical brayings of dullness and malice over the sacred grave of Cowper? It was incautious in him to intimate, in this very note, that other men's "*ears*" are "very differently constituted from" his own! After reading this note, we thought it impossible for any thing to convince us that Mr. H. had what is called "a heart;" in one of his notes, however, we found a short scrap which nearly vanquished our incredulity. After quoting and criticizing Chrysostom, he says, "I once heard a preacher, who had much of the rapid variety and rich exuberance of Chrysostom. But alas! *Ingens illa suo lux est consumpta nitore.*" Whether this honourable testimony would have been introduced, but for the author's recollection, that in his wardrobe of shreds and patches there was a very suitable dress for it, we shall not inquire. We read it with emotions of sympathy and respect; we rejoice to correct his error, and assure him, in a corresponding scrap,

Parva sub inducta latuit scintilla favilla

Crescere, et in veteres agitata resurgere vires.

It seems impossible that we should be mistaken in applying Mr. Hodgson's allusion to one of the most extraordinary of men; whom the pious gentleman must have entered what he

calls "a conventicle" to hear, on whom the loftiest scholars have been proud to lavish their praise*, and to whom the audience of Cicero or Bossuet might have listened with astonishment and rapture; a man, whose pure and redundant eloquence, the sublimest emanation of mind, resembles in its attributes the noblest element of nature, rivalling, in grandeur, in beauty, and in energy, the light which fills the firmament, the tints that adorn the dew, and the rapid and irresistible flash that pierces and melts while it illuminates.

We must now close our interview with Mr. Hodgson; we should have exposed the dullness of his "Arguments," and the absurdities of his very puerile and inelegant Preface; but we and our readers have had enough of Mr. Hodgson for once; we admire him in the character of an accomplished and elegant versifier, and shall be gratified to meet him, at some other time, producing a performance to our notice that we can recommend to general circulation.

Art. VII. *Essays on the First Principles of Christianity, on the Method of establishing sound Doctrine from the Sacred Oracles, and on the different Senses of Scripture Terms.* By James Smith, Dundee. 8vo. pp. 432. Price 9s. Ogle, Hamilton, London; Ogle and Aikman, Edinburgh. 1808.

THE professed design of this work is, to correct errors, and promote unanimity, among the friends of scriptural religion. The author's plan is disposed into three parts. The first comprehends "articles necessarily implied in the belief, that Christianity is established by divine authority." The second consists of "rules to be observed in expounding the scriptures, with an explication of theological terms." These form the present volume. The third part is to constitute a future volume, in which Mr. S. "intends to arrange and illustrate a number of such doctrines, as are generally admitted by *all denominations* of protestants." The first part contains nine essays on the following subjects: the importance, nature, and use, of first principles in religion; the being, perfections, and government of God; the difference between instinct and reason; the immortality of the soul; sin, conscience, and the guilt of mankind; the necessity of revelation; the authenticity of the scriptures; the inspiration of Moses and of Jesus Christ; the province of reason in religion, the sufficiency of the Scriptures, and the chief design of Christianity. As all these topics are dispatched in 130 pages, it cannot be supposed, that elaborate discussion is bestowed on any of them. On some of the subjects the author has given

* "He has," says Dr. Parr, "the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, and the piety of a saint." *Spital Sermon.*

a concise statement of the general arguments. His mode of writing is not distinguished by close inferential reasoning, but his opinions are given in the didactic form. Some of his notions on metaphysical subjects we might be disposed to controvert, but we must confine our remarks to more important topics.

Assuming, from the great differences of sentiment which subsist among professors of Christianity, after the lapse of so many centuries, that the methods hitherto employed in investigating theological truth are defective; and conceiving that we "possess infallible means of acquiring certainty respecting every essential article of Christianity," he appears to aim at deducing, by an adherence to certain opinions generally admitted by mankind at large, a chain of principles, which when applied, in connection with a given series of rules, to the interpretation of scripture, will lead to an unerring result. That the author's intention is good we will not dispute; and that, if prosecuted by an intellect of high order, chastened by the humility which vital religion inspires, it might lead to some beneficial result, we have no doubt. Imperfections would certainly attach to it, as to every product of merely human faculties; but it would be distinguished by a simplicity and uniformity of conclusion, which would put the integrity of the motive beyond suspicion. But if the principles are rather assumed, than fairly deduced from adequate premises; if the laws instituted for the interpretation of scripture, when applied to different passages, lead to the most heterogeneous conclusions, and if these are mingled with continual aspersions upon those who think otherwise, we cannot but suspect that, whatever may be the professions of such an author, his real design is to attack a class of sentiments which are obnoxious to him, and to find a specious pretence of venting his dislike of those who profess them. They who undertake the arduous task of reforming the sentiments or manners of mankind, should be particularly cautious to repress their own passions in their reasonings and exhortations; and the propriety of their conduct, in this respect, is the best proof they can give of the purity of their intentions.

The first essay, which relates to "the importance, nature, and use of first principles in religion" may be considered as containing the *philosophy* of the author's system. It is introduced by stating that

"The gospel is addressed to rational creatures, who acknowledge the fundamental doctrines of morality; and therefore no person can be qualified to receive benefit from revelation, until he understand those first principles on which Christianity is built. The knowledge of numeration is not more necessary in order to be taught arithmetic, than an acquaintance with natural religion in order to understand revelation. Christianity illus-

brates the laws and doctrines of morality, as fundamental principles, and enforces them from new motives.' p. 4.

Most of our readers will doubtless be of opinion, that there is in this passage much to be explained, and more to be proved, before it can be admitted as the basis of a theory: the author does not, however, condescend to the task of convincing those who may differ from him, but immediately proceeds to apply his doctrine to the education of youth, recommending them to be instructed in the exercise of their moral powers, as "a necessary preparation for enabling them to understand the fundamental doctrines of natural religion, as the first principles of Christianity." We are afterwards informed that

'Those proportions,' (propositions, we suppose) 'which are perceived by mere intuition, and admitted without any process of reasoning, are denominated first principles, or self evident axioms. The principles of natural religion rest on these primary truths, and therefore are agreeable to reason: they are understood and believed without the aid of revelation.' p. 7.

As far as we understand the author, who blunders sadly with his "first principles" and "primary truths," we are constrained to differ from him; for we are of opinion that the process of arriving at the *truth*, which he wishes to establish, is one of the chief sources of the errors which corrupt and disfigure Christianity;—the plan of adjusting the gospel to the prior persuasions of human reason, instead of establishing the reasonableness of receiving by faith those truths which rest for their demonstration on divine authority. Reason is justly employed in ascertaining the fact, and the import, of a divine revelation; but having done this, it must give precedence to that principle, which is to be regarded not less as a grace of the Christian temper, than as an exercise of the human mind.

We are decidedly of opinion, that this fundamental doctrine of Mr. Smith might be demonstratively confuted, by an appeal both to the tenor of the gospel and the history of its success. The natural religion which he makes the basis, the essential prerequisite, of a belief in Christianity, and which Christianity assumes as axiomatic, includes a knowledge of God, an acknowledgement of his government, and a sense of obligation to obey him; it includes a knowledge of the nature of man, and of a future state of retribution; and even includes a consciousness of man's guilt in the sight of a righteous God, and a conviction of the insufficiency of reason as a guide to heaven! An acquaintance with all this is as necessary, in order to understand revelation, as a knowledge of numeration is to be taught arithmetic! The history and condition of man are the proper answer to such a doctrine. We must proceed to remark briefly on other passages of the work.

In stating the evidence of the authenticity and truth of the scriptures, Mr. S. has omitted the strong argument for the divine authority of the Jewish scriptures, derived from the appeals which our Lord and his apostles made to them. In the ninth Essay, the *chief* design of Christianity is stated to be "the formation of the human character after the image of God, in righteousness and true holiness." That this is one important end of Christianity we strenuously maintain, and regard with extreme disgust every scheme of doctrine which fails to enforce it. But it struck us as extraordinary, that in an essay on *this* subject, Mr. S. should neglect to state, *explicitly*, the *manner* in which the gospel promotes this design. He overlooks the affecting way in which it exhibits the *atonement of Christ* as the only foundation of hope to the penitent; a hope which at the same time affords peace to the conscience, and wins and purifies the heart. The cause of this omission may be discovered from the subsequent parts of the work, which do not indicate that the author's opinions accord with such a view of the subject.

In the introduction to the second part, Mr. S. says,

'The sentiments which I deem erroneous, affect the principal articles of Christianity, and have been very generally diffused.—While the great and essential doctrines in the Calvinistic system are admitted, I object only to the extraneous sentiments, which have been employed in their illustration.—The chief design of this second part is, to distinguish the pure oracles of truth from the fictitious matter with which they have been mixed in the *best* theological systems.' pp. 134, 135.

In conformity with this design, the first and second essay in this part contain rules for interpreting the scriptures, and forming a system of principles from them. The general rules are just, but Mr. S. is often mistaken in the application of them. They are followed by five long essays to explain scripture terms, such as anger, blood, Christ, covenant, death, darkness, faith, fellowship, grace, election, justification, nature, &c. These form the largest part of the volume, and the explanation given to most of these expressions differs materially from the sense in which they are usually understood. Mr. S. frequently endeavours to persuade his readers, that there is no material variation between his sentiments, and those expressed in the Confession and Directory of the Church of Scotland; but they who peruse his work with a judicious and critical eye, will be of opinion, that its object is to subvert many of the most important doctrines of that church, as well as those of our own establishment, and of Protestant churches in general ever since the reformation. Professedly unconnected with party, we are not indisposed to approve every serious and well conducted attempt to assimilate the views of Christians to the unstrained sense of scripture; but at the same

time we view it as an important duty, to guard our readers against every effort, whether open or concealed, to explain away its genuine and important truths. That, amongst the friends of serious religion, some have expressed their sentiments in a manner not consistent with metaphysical precision, and have misinterpreted some passages of scripture, we readily admit. A work therefore, from an able divine, which should candidly state the minor errors into which some evangelical preachers fall, is a desideratum in the religious world, and might be productive of useful effects. But such a treatise would be very different from a performance which, under a hypocritical profession of attachment to orthodox creeds, and the theological language in common use, should attempt to explain away the fair and obvious meaning of the terms adopted in the scriptures, on the most important subjects.

After a careful and impartial perusal of this work, and notwithstanding our approbation of many observations in it, we are strongly inclined to consider it in the less estimable character. This we are compelled to do, by observing that it contains the smallest possible quantity of pious reflection and sentiment, and is distinguished by a contemptuous treatment of contrary opinions, and by frequent sallies of affected wit and sneers of indecent ridicule.

Diffuse and superficial as these Essays are, it is impracticable to advert to them all ; but we shall select a few topics for observation, which will show that our opinion is well-founded.

On the important article of justification, Mr. S.'s ideas appear to be confused and inconsistent. He allows, p. 142, that when Paul and James speak of being justified, "the two apostles are prosecuting different subjects, and employ the same terms in *different senses*." But in p. 169 he says, "the *literal* sense of what James says, must regulate our explanation of Paul's words ; which is the reverse of what is done by some commentators." The usual representations of divines on this head he greatly disapproves: "to make the *scanty* materials on this subject which the sacred oracles afford us, suit the learned plan of the theologian, he twists and expands them, until very little of their original shape remains." No subject can be of greater importance to accountable and sinful beings, than that which respects the foundation of their hope, and the ground of their acceptance with God ; and to intimate that on *this* subject, the information in the scriptures is *scanty*, is to cast an unjust reflection on revelation, and evinces either an inattention to its discoveries, or an indisposition to admit them. Mr. S. adds, " though it be said, that a man is justified by

faith, without the deeds of the law, it does not therefore follow that nothing more than faith is necessary; the Saviour was of opinion, that both repentance and forgiveness of those who injure us, are necessary; and James positively affirms, that a man is not justified by faith *only*." Repentance, and forgiveness of injuries, are indeed essential to the formation of the Christian character, and indispensable as the fruits and evidence of true faith; but to insinuate that they are necessary as the ground and cause of justification is to insinuate that we are justified by works. This is not taught by the Saviour's doctrine, and would be inconsistent with the assertion, "that the justification of the ungodly is an act of *pure* grace, on God's part, conferred on account of the Redeemer's atonement," which Mr. S. seems to admit, though many of his explanations are quite incompatible with this statement.

He does not *explicitly* deny the doctrine of human depravity, but he seems to think that sin is contrary to the principles which belong to human nature in its present state, p. 58; and he is much displeased with those divines who assert, that man by nature is destitute of spiritual life. In explaining the term *death*, he very unnecessarily departs from the subject to vent his acrimony on Calvin. We are not solicitous to defend that writer, but justice requires us to say, that on comparing Mr. Smith's quotations from the Institutions in pages 253 and 255, with the original, we found them to be unfair and mutilated. An expression in one of them, "that human nature being all flesh, can bring forth nothing but death," affords Mr. S. an opportunity to introduce the following wretched attempt at wit: "This flesh becomes a passive animal, that the devil mounts, on which with whip and spur, he gallops away to hell." (p. 254.) When a Christian divine so far forgets the seriousness and dignity of his character, as to print such vulgar *slang* as this, sober argument needs not follow him. Even the just severity of criticism is suspended by pity, for the melancholy and contemptible situation to which he debases himself. Returning to his subject, Mr. S. does not allow the terms "spiritual death," in a moral sense, to be applicable to any but "abandoned sinners, greatly corrupted with gross immoralities." p. 260. Through the whole of this essay his statements are confused, and fail to distinguish between the *natural* capacities and the *moral* indisposition of the human mind, in its fallen state. But though on this, and many other heads, his opinions are in opposition to the articles of the church of Scotland, Mr. S. in the following passage has hit upon an expedient to reconcile them, which we cannot pass without remark.

‘ The Presbyterian standards have this important advantage, that every doctrine refers to the text on which it is founded, both for illustration and proof. The scriptural terms and expressions in our Confession and Catechisms, must, therefore, be understood in that sense, which they evidently bear in the sacred writings ; for it would be very absurd to suppose, that the same words and phrases were used, in one sense in the scriptures, and in another in our standards. Hence, to ascertain the genuine sense of the sacred text, to which any article refers, is absolutely necessary, in order to understand the doctrine to which we subscribe. This remark is intended to rescue our excellent standards, from being perverted by the followers of Calvin.’ p. 294.

Without attachment to sects, we must advocate the cause of honesty and integrity, and bear testimony against such sophistical representations, as would sanction men in subscribing articles which they do not believe. Those who compiled the Scotch Confession expressed their sentiments in plain and unambiguous language ; and, by appealing to the scriptures, they declared the sense in which they understood the texts to which they referred. Mr. S. would reverse the design, and would have recourse to the texts, and his interpretation of them, to ascertain the sense of the Confession. What purpose then could be served by that formula ? Or how could it answer its intention of excluding from the ministry, in that church, all those who did not believe it ? On the plan of this Jesuitical paragraph, unprincipled men may with perfect ease gain admittance into any established church. By adopting the mental reservation, that they subscribe the articles only in the scriptural sense of them, oaths, creeds, and articles, however numerous and rigid, might be swallowed without hesitation. How would such arts be treated in the commercial world, by men of common probity ? Would they even have been thought of in the religious world, but for the temptation of Kirk-preferment, and an ambition for worldly honours and “ filthy lucre.” Alas for the unfortunate ignorance of those venerable and holy Confessors, who suffered imprisonments, tortures, and death, rather than subscribe what they did not believe ! They too, if they had been endowed with a judicious and convenient conscience, might have expounded the articles by the scriptures, and the scriptures by the articles, and, entrenched within this circular device of dishonesty, might have been secure from penalties and privations, might peaceably have enjoyed the profits of their knavery, the good things of this world, and died in full age unlamented. Where was their boasted wisdom, in renouncing the guilt and the wages of unrighteousness, to ensure the dissemination of truth, the testimony of a good conscience, and the final approbation of the supreme judge ?

A volume might be written on the errors in Mr. S.'s account of faith. He confounds it with the understanding, by calling it "an original principle or power of human nature, implanted in Adam, not lost by the fall, but transmitted to his offspring as a law of our nature." p. 300. He rejects the opinions of those, who think that faith is produced by the mind being led to the cordial reception of divine truth, through divine influence, which he stigmatizes with the epithet "miraculous." But though no new faculty is created, nor any new revelation made, at the conversion of a sinner, yet the faculties of his mind may be enlightened, by the influence of the holy spirit, to understand and believe the nature and excellence of the truths revealed in the scriptures; otherwise the apostle Paul was in an error, when he prayed for the Ephesians, that God would grant them the spirit of wisdom and revelation in the knowledge of himself, and enlighten the eyes of their understanding, that they might know the hope and privileges of the gospel. But the true object of Mr. Smith's hostility, is the doctrine of divine influence. He asserts the "*means* of conversion" to be not less "regular and certain in their operation, than natural causes are in the material world," and that "we have no more reason to expect a supernatural agency in the production of faith, than in the ordinary birth of a child, or its progress to manhood." p. 302. Our limits compel us to pass over much of what he has advanced on this subject, to notice his account of the faith of Abraham, which was counted to him for righteousness. This Mr. S. says consisted "in a permanent principle, which disposed the patriarch at all times, and in all things, to *believe* and obey his God." p. 314. A principle which only *disposed* him to believe could not be *faith*, but something that tended to produce it; and a permanent principle that disposed him to *obey* God, must have been *piety*, the effect of faith rather than faith itself. This is implied in the author's next sentence. "This disposition was produced by just conceptions of the being and perfections of Deity; particularly of his power, goodness, and veracity." If Abraham had just conceptions of the being and perfections of God, he must have believed them; and if conceiving and believing justly concerning God produced in him a disposition to obey, this disposition must have been the fruit and effect of the faith which he already had, and therefore was not faith itself but its consequence. Mr. S.'s statement is philosophically, as well as theologically, wrong, and evidently confounds cause and effect. In the next page he allows, "the particular revelation which Abraham believed was, that his seed should become numerous as the stars of heaven." But after quoting Rom. iv. 20, "he staggered not,

&c." he adds, "it was not this particular act that God imputed to the patriarch, but the established principle of faith which continued to operate through his whole life." Is not this clearly to contradict the 4th verse, "Abraham believed God, and it was counted to him for righteousness?"—We subjoin two short passages from this essay, leaving our readers to comment on their consistency.

'That we are not justified by faith, as the meritorious cause, is readily granted; for, if that were the case, then it would be bestowed on us as a debt, and not as an act of grace. We are justified by faith therefore; as that important and fruitful principle, which qualifies us for becoming members of Christ's kingdom, and for enjoying the purchased inheritance.' p. 319.

'When man is said to be justified, by faith, without deeds of law, or without works; it would not be inconsistent with the sense, in which the terms are frequently used, to understand the expression to mean, that we are now *saved*, by the profession and practice of Christianity, and not by Judaism.' p. 320.

Under the terms covenant and union with Christ, there are some remarks worthy of attention, from such as have expressed themselves incautiously on those subjects; but they are made in an unworthy spirit, and are delivered with a sneer at *communion with God*, and *experimental religion*, p. 333. The views and feelings of serious Christians in general, though he chuses to speak of them as Calvinists, are evidently obnoxious to this writer; and their anxieties and internal conflicts are the subject of his indecent sarcasms. In explaining the term *nature*, he charges with "folly" those divines who speak of man as naturally an enemy to the gospel. Having quoted a passage from Dr. Witherspoon to that effect, he adds,

'The legs of the lame are not equal; for those who adopt these sentiments allow, that the suitability of Christianity to human nature, is one of its chief recommendations to our regard. If man, by nature, or by his rational powers, make the strongest opposition to the doctrines of the gospel, and cannot receive them; then Christianity is not a religion, suited to human nature.' p. 406.

We cite this passage to detect the sophism in it. • When divines represent Christianity as suited to human nature, they express its suitability to the circumstances, wants, and miseries of mankind. When they say, that man by nature is an enemy to the gospel, they speak not of his wants, or natural faculties, but of his *moral* disposition. Both statements are correct and consistent. Mr. S., by the nature of man, would understand his rational powers, and by using, in his syllogism, the term *nature* in two different senses, first his own, and then that of those whom he opposes, he endeavours to form an ar-

gument against them. If he did not see the sophism, it is to the disgrace of his logic; if he did, it is decisive against his integrity. By nature, Mr. S. further understands "the particular dispositions which individuals acquire from their parentage, education, and habits. This *second nature*" he asserts, (but where is the proof?) "is called the *old man*" in the scriptures, "which the Christian religion teaches us to crucify." Agreeably to this view, he says, p. 412, "Those who have been brought up and educated under the gospel, may be called Christians *by nature*, in the same sense that Paul says, "We are Jews *by nature*, and not sinners of the Gentiles." Does not Paul mean that they were *born* Jews; and are men Christians now by their natural birth? The author here reverts to his favourite task, the abuse of Calvin, and produces at the foot of p. 408 the most flagrant instance of audacious and malignant misrepresentation that we ever read. Our limits will not allow us to point it out. We shall only say, that Calvin, whatever his errors may have been, expressly disclaimed the sentiment which Mr. S. has printed *as his words*. See the Institutions, Lib II. c. 1. § 10, 11.

The extracts we have given, will amply display the spirit in which this volume is written. More of vulgar illiberality toward those who differ from him, we have seldom, if ever, met with in any author; nor have we ever seen a writer assume the character of pacificator among theological disputants, with so slight a portion of the qualifications, either of understanding, or of temper, that are requisite for such an office. Violating equally the dictates of prudence and decorum, he cannot refrain from applying opprobrious epithets to those, whose sentiments he chiefly wishes to bring to the level of his own. We have had some specimens of his scurrility against the *Calvinists*: while he calls them "Pharisees" p. 212, and acquaints them that their opinions "are not unfavourable to the Pharisaical temper," he tells the *Arminians* that "their principles are more congenial to the character of a *Sadducee*." p. 421.

If the author had been honest enough *explicitly* to declare his sentiments, and had treated those from whom he differs with the meekness of wisdom, we should have considered his character, at least, if not his work, as intitled to respect. As the case stands, the essays in the second part lamentably illustrate the observation with which they commence, "Disputants frequently maintain their controversies by misrepresenting the opinions of others," "hence polemical publications degenerate into contemptible quibbling." This quibbling indeed pervades the volume, which so insinuates important error, that it might be very injurious to the cause of scriptural Christianity, but for that inadequacy of execution and incon-

sistency of sentiment which must be fatal to its fame and perpetuity.

Art. VIII. *Chemical Philosophy*; or the established Bases of Modern Chemistry. Intended to serve as an Elementary Work for that Science. By A. F. Fourcroy. Third Edition, considerably enlarged and amended; translated from the French, by W. Desmond, Esq. 8vo. pp. 291. 7s. bds. Symonds. 1807.

TO those of our readers who are acquainted with the modern history of chemistry, a formal introduction of the celebrated author of this work is unnecessary: M. Fourcroy has discovered too much, and written too well, on chemical subjects, to need elevation from our praise, or fear depression from our censure. The present work, with the exception of the introductory part, has been more than once exhibited to the British public, though in a less perfect state; and it is somewhat remarkable, that while the larger treatises of the same author are well known and admired, this has not yet obtained the notice or the applause to which it is eminently intitled. On its first appearance here, more than twelve years ago, in a spirited translation published by Johnson, we were much struck with the precision and elegance of its style, and the excellence of its arrangement; and we are happy in the present opportunity of calling the attention of our readers to an enlarged and improved edition of so judicious a summary of the facts and doctrines of chemistry.

Among the various causes which have contributed to the advancement of chemical science, the reformation of its nomenclature was certainly not the least effectual: the dismissal of its barbarous and incoherent names, and the regular classification of its principles and facts, tended obviously to facilitate its study, and consequently to engage more persons in its cultivation. To those who are not able to appreciate its advantages, the new chemical nomenclature may appear to be a trifling or useless labour,—a work of genius indeed, but of genius misapplied, ‘wasting its strength in strenuous idleness;’ while those who admire precision of language, who can see any beauty in a scientific arrangement of terms, or set any value on a perspicuous adaptation to their objects, will do ample justice to its merits, and cheerfully admit the claims of its illustrious authors. Of the advantages of this nomenclature, we know not a more convincing proof, or a more luminous exhibition, than the work now under consideration. The translation is made from the third edition of the original, published at Paris in 1805: the two former editions contained the philosophy of chemistry only, but to this the author has prefixed a succinct introduction, defining the nature, pointing out the objects, and explaining the general

terms and operations of chemistry ; including also a description of the principal instruments employed in experiments, and a classification of natural bodies, and their phenomena. He then treats, in twelve sections or chapters, the subjects of his work in the following order :—1 The action of light.—2 Action of Caloric.—3. Action of air.—4. Nature and properties of combustible bodies.—5. Nature and action of water.—6. Formation, decomposition, and classification of acids.—7. Nature and properties of salifiable bases, or of earths and alkalies.—8. Union of acids with these bases, and the salts thus produced.—9. Oxydation and dissolution of metals.—10. Nature and formation of *vegetal* substances.—11. Transition of these to the state of animal matter, and the nature of the latter.—12. Spontaneous decomposition of vegetal and animal substances. At the end of each section is subjoined an enumeration of the principal applications which may be made of it to the practice and improvement of the arts.

The general design of the author, in this treatise, and the views by which he was actuated, will appear from the following quotations.

‘ In order to collect together and to reduce into one body, all the leading truths [of Chemistry,] uncommon discernment is necessary in selecting the most general and comprehensive, so as to include all the facts of the science, and whence they might be deduced as corollaries or immediate consequences. It is also necessary that these rules be expressed clearly, without ambiguity, doubt, or equivocation. Their number must not be too great, yet nothing essential should be omitted ; they must, in short, be so ordered with respect to each other, and in a series so natural, as to form an elementary view of the science. Such were the objects which guided me in my researches after these rules. I intended they should serve as a *groundwork* for a complete system of Chemistry, which, abounding with applications as well as principles, might recal to the memory of the learned all the facts which constitute the immense empire of chemical science, and afford to those who seek for information, a sufficient knowledge of the career they have to perform. I considered a string of propositions, thrown together without order or connection, as insufficient for the end I had in view : I have therefore linked them together by their general relations, by arranging them in such a manner as to point out their reciprocal connection, if I may so express myself, and their dependance upon each other : this is what I have entitled, *Chemical Philosophy*.’ Pref. p. xi.

‘ By comprehending distinctly the different relations which connect so intimately the Chemical Philosophy, on the one hand, with the classification which I have introduced amongst bodies, on the other, with the applications of chemistry to all the phenomena of Nature and to all the processes of the Arts, it will be found that, notwithstanding the shortness of the work, it really embraces the whole extent of the science ; it makes known all its branches, presents all its principles, and conveys, at the same time, the most general and most accurate notions of it.’ Introduction. p. 65.

Should the reader imagine that any part of these passages savours too much of that ostentatious and disgusting vanity, which some of the French chemists, with all their talents and attainments, are known to indulge, we may remove the unwelcome impression by assuring him that the value of the work is scarcely over-rated, either by the author himself, or by his translator, who speaks of it in terms of yet more exalted commendation.

The preceding remarks are intended to apply more especially to the *Chemical Philosophy* as written by Fourcroy; a few sentences will suffice to characterize it as translated by Mr. Desmond.

In distinguishing the present work from that translation of a former edition to which we have already alluded, Mr. D. unjustly depreciates his predecessor, and has made some not very correct statements in favour of his own publication. He asserts that it contains "upwards of a hundred pages of introduction not contained in the other;" whereas, on examination, we found only sixty six. He affirms also that the "twelve titles, composing the old edition, have been totally altered." Now, if Mr. D. means the titles, nothing can be more untrue; for most of them are in substance exactly the same in both editions, and it is only the order of three or four of them that can be said to be changed. But, if he allude to the contents of the chapters themselves, they have certainly been in many instances new-modelled, 'corrected, and enlarged,' and the principal 'discoveries and improvements' are inserted, which have been 'made in the science until the present time;' in this point of view, the great superiority of the present edition is too obvious to be disputed. With respect to the translation itself, we are sorry to notice frequent defects and inaccuracies. The meaning of the author is generally preserved, but his manner is sometimes disguised, and his perspicuity and brilliances diminished; the substantial matter is the same in English as in French, but much of its *water of crystallization* is evaporated in the passage. Some contradictions occur, of which we shall specify a few. In p. 9. 'the name of *product* is more particularly given to whatever is obtained by analysis, and that of *result* to the combinations formed by synthesis;' and yet in p. 12, we read of the *results* of analysis; the same is observable also in p. 19, and in p. 16, we find the *products* of analysis, agreeably to the definition. Our translator chooses to discard the word *vegetable*, and to adopt in its place *vegetal*, both in the substantive and adjective form, thus preserving its analogy to *animal*, *mineral*, &c.; this is sacrificing the analogy of derivation to the analogy of meaning. On what principle of analogy does Mr. D. write sulphur, sulfuric, sulfat, and sulfit, while, in the terms derived

from phosphorus, he retains the old spelling, phosphoric, phosphat, &c. ? We do not recollect having ever before seen the word *produces* used as a plural noun. The following sentence we do not precisely understand.—‘Chemists, founded upon the exact *results* of *analyses*, as numerous as they are accurate, know,’ &c. Some of these are minute faults, and would not have been noticed, but with the hope that Mr. Desmond, who appears to be a young man, will be disposed to profit by our suggestions, and revise with the utmost care his translation of a work, which needs only to be known as much as it deserves, to attain its proper rank among the philosophical treatises of the age.

Art. IX. *A general, historical, and topographical Description of Mount Caucasus.* With a Catalogue of Plants indigenous to the Country. Translated from the Works of Dr. Reineggs and Marshal Bieberstein, by Charles Wilkinson. With a Map and Plates. 2 vols. 8vo. pp. 658. Price 15s. bds. C. Taylor. 1807.

THE mountains to which the name of Caucasus has been given, are of great extent: reaching probably from the Hindoo Co, the original Caucasus, beyond the Indus on the East, to the Caspian and Black Seas on the West. But the Western branch of this immense range is best known to us under this appellation, and chiefly those mountains which form the boundary between the Persian territories and those of Russia from N. lat. 40 to 45. These are situated on the neck of land which separates the Black Sea from the Caspian; and they are peopled by tribes of mankind, very different in origin, appearance, and manners. They combine the most dreary peaks with the most fertile plains, and regions of perpetual snow with valleys suffocating by heat; they comprize among their inhabitants the Idolater and the Pagan, the Christian and the Mahometan; tribes which have sought refuge from their oppressors amidst the fastnesses of almost barren rocks, and races descending from conquerors, who were allured at the same time by the expectation of acquiring wealth, and the desire of propagating “the true faith” by the sword. Such a district cannot but be interesting: yet from the difficulty of access to it, and the hazards which attend the most cautious observer amid such barbarous tribes, we have but few descriptions of it, by writers intitled to confidence. We are chiefly indebted for what we know of the modern state of these countries, to German travellers under the patronage of Russia, a country which has derived considerable advantages from the information they communicated, and has found her account, as well political as commercial, in extending her influence and *protection* over this formidable barrier to her dominions. We are, therefore, obliged to Mr. Wilkinson for placing the information, contained in these volumes, within

the acquisition of the British public. He has executed his undertaking apparently with strict fidelity, and has added to the original of M. Reineggs, which forms the first volume, not only the Memoranda of Marshal Bieberstein, but notes and illustrations, in the second volume, that prove him to be well acquainted with geographical writers of repute, and considerably augment the general value of the work.

Dr. Reineggs appears to have been of a roving disposition, and an eccentric turn of mind. He was educated as a medical man; he rambled into the East, to Constantinople and to Smyrna, from whence he visited Georgia, where a happy cure of the son of Czar Heracleus gave him an importance, which enabled him to assume the character of a politician at Petersburg, as well as that of a physician at Teflis. We have no reason to doubt his opportunity of remarking, or his fidelity in recording his remarks. And as, after his decease, his papers were inspected by the *superior Powers*, and forwarded to his Editor in a deranged state, they are intitled to much allowance for certain deficiencies which the critical eye will not fail to discern.

The difficulty of describing regions so extensive, their inhabitants, and their productions, within moderate limits, is not small; nor has it been diminished, as we conceive, by that strong attachment to system, which distinguishes German writers. The book, we confess, is somewhat dull; but those who seek for information, must sometimes be content to forego entertainment.

Dr. R. treats, in the first place, on the geographical distinctions of the countries comprized under the name of the Caucasian region, their mountains and rivers. He is altogether of opinion, that the two seas, the Caspian and the Black Sea, formerly joined. The rivers run among these mountains with great rapidity. The mean height of the range is about 631 toises; that of the Kschoes mountain is 894 toises: others are still higher. These mountains are rich in ores, but the mines are not worked, lest the notion of their riches should subject the inhabitants to oppression: they are fertile, and adorned with pleasant forests and nourishing pastures; yet the peasant willingly suffers indigence in the midst of fertility, as the price at which he maintains his independence.

These mountains have, in truth, been the refuge of liberty; yet the settlers have been exposed to the hostile inroads of others, perhaps fugitives like themselves, who in their turn have been driven by fresh encroachers to the interior recesses, where the rocks proved their most effectual defence. Hence has arisen a perplexing variety of tribes and languages, derived, no doubt, from so many original families, whose descent is at present unknown.

The provinces into which Caucasus is divided, are the Kuban, Circassia, Daghestan, Lesguisthan, Shirvan, Georgia, Immeritia, &c. The government, in some of these provinces, is more regular than in others, and some tribes are less barbarous; but throughout the whole country, the want of some *civilizing medicine* is extremely obvious. Mahometanism, the established religion, performs its rites openly; Paganism, though prohibited, performs its rites secretly; Christianity, though tolerated, scarcely performs its rites at all. Baptism is omitted, because the priest is too distant; and the doors and windows of what should be Christian churches, are marked by piles of stones, which deny access to worshippers, were any inclined to worship. Such is the state of the mind in these countries. Yet the body grows to maturity, assumes the most harmonious proportions of beauty, and frequently exhibits, according to Dr. R., the most striking features of manly vigour and activity. He does not speak with equal satisfaction of the graces of the women; and the celebrated beauties of Circassia, if his judgement did not deceive him, are far from justifying that reputation which they have long possessed in Europe.

Dr. R. gives, generally, a description of each tribe, its situation, customs, and peculiarities. He notes where it was possible the articles of their traffic, and he enters into the history of the people, whenever supported by documents. A prominent incident is the conquest of a great part of this country by the Mahometans, at no distant period after the death of Mahomet; who, by his prophetic spirit, said his officers, while dying, foretold an insult to which his messengers had been subjected among this people, and charged his faithful followers to avenge it. Defeat did not dishearten the Arabs, and at length, after bloody battles, with the assistance of treachery they succeeded in establishing themselves. "They preached Mahommedanism with the naked sword; murdered the refractory, and circumcised the submissive." Several armies of 40,000 men each were engaged in this warfare, and colonists to the amount of 17,000 families settled on their conquests. It must be acknowledged, however, that the Arabs brought with them arts and letters. "They improved their possessions by good order and the introduction of rigid justice: schools for instruction were open to every one." And they used their utmost endeavours to render the possession of these conquests as durable as possible, by the happy tranquillity of their subjects. But only a part of these nations submitted to the fierce propagators of their faith: "the most considerable nations of Caucasus are yet free, though, in regard to their political constitution, united in mutual, determined, clear, unchangeable, and well known bands: which are maintained inviolable, without a prince ever having desired to act contrary to them or to annihilate any single tribe."

‘ The natives of those provinces, and especially the inhabitants of the whole eastern Caucasus, are short, strong, lively, inquisitive, mistrustful, reserved, brave, very intelligent, and in instruction extraordinarily docile. They are well versed in the management of the gun; which, with the sabre, dagger, and a pistol, constitutes their whole armour. Bows and arrows they have long since laid aside.’

‘ Some inhabit handsome villages, others not less respectable cities. They attend very much to the culture of the fields, the garden, the vine, and silk; and some tribes are rich in cattle. They manufacture handsome carpets, and a kind of silken stuff wove with cotton, called *darai*; also taffeties, silk handkerchiefs, and *schalls* (a coarse woollen stuff,) which they use for clothing.’

‘ The profits of their trade place them in a comfortable situation, yet do not prevent them from being wild barbarians. They certainly buy with ready money, prisoners, as slaves, for their service and trade; but they also go out with the Lesghaes menstealing, on convenient occasions; at least they stimulate them too often to take advantage of every opportunity. The traveller, on that account, can scarcely approach the neighbourhood, without being exposed to the danger of either being seized or sold. He is only secure when he has one of them who is well known as his companion; or when he is recommended by letters to a prince; or when he can only name the prefect of a mosk at the place where he is going, and claims his acquaintance. Yet the robber does not let go his booty on the account; he accompanies his prisoner to the prince, or the prefect of the mosk. Now should the traveller be acknowledged by the first as a friend, or by the last as a guest of the deity, the robber contents himself with a small present, which the prince or the mosk must equally receive at the stranger's departure.’

‘ As soon as any one enjoys hospitality amongst these people, then he is secure and perfectly unmolested. But when he wishes to change and travel further, his last landlord must accompany him, and consign him to the oldest or chief of the village or city where he proposes going, and receive from him the promise of hospitality. Then the life, property, and liberty of the traveller are in security.’

‘ Should it so happen, (though a similar case is not remembered,) that any one violated the hospitality, and robbed or assassinated the stranger; according to their universal custom, he would be murdered, and all his property destroyed. The duty of their religion obliges them to be *hospitable*; and those who are rather rich, esteem it no small honour, when strangers enter their doors and confide in their protection. But as their religion also allows of men-stealing, it often occurs that they, in excursions beyond their frontiers, and in warlike disturbances, plunder those with more injurious harshness than slaves whom a short time before they had kindly treated in their houses. When a slave that is sold or kidnapped cannot ransom himself, and he has served ten years, they give him his liberty *gratis*. He is then permitted to settle amongst them; he can, if he pleases, marry a Mahomedan woman, and yet, if he is a Christian, preserve his religion; but the children must be educated as Mahomedans. But if the slave will not agree to that, and endeavours, in the impossibility of depositing the ransom, to gain his liberty sooner, they sell him to himself; that is to say, he is released on the bail of another who is answerable, and

is permitted, by collecting of alms, by free labour, and likewise by trade, (for which they often advance him the capital,) to gain sufficient to deposit the price for which his master bought him ; and then he can go where he pleases. But many of such kind of slaves have settled in Caucasus, and become very opulent.'

It is impossible for us to follow our author, through any considerable number of those tribes which deserve notice by the peculiarity of their manners. One of them, which considers itself as derived from an European origin, merits further inquiry into its history ; but as they guard the passes of their country " incessantly," and allow no entrance either to stranger or neighbour, we know not how this can be accomplished. " On their frontiers stands a large village, and one of their warehouses, where treaties with strangers, and all other consultations are settled." It appears, that they are distinguished by their probity, rectitude, and good order: they are honest, cleanly, polite, laborious, and very clever: moreover, they use, after the European manner, tables, bedsteads, chairs, and knives and forks. They are manufacturers, but neglect agriculture; they neither sow nor reap, they never commit depredations, nor go out to war: they never intermarry with other tribes: never explain the nature of their government; and such of them as follow the profession of merchants, are induced by attachment to their native land to return, and expatriate themselves no more, but assist in the public affairs of the tribe. From what European nation, and at what time, could this tribe be descended? We recollect none to which we may with certainty refer it by affinity of character while, from all that appears externally, no nation whatever need blush to acknowledge the kindred.

From this secluded tribe we turn to another, of a different character. Such, we are told, is the fertility of Iberia, or Immeret, that

' It is impossible to imagine the quantity of apples, pears, prunes, apricots, cherries, figs, and almonds; whole mountains are covered with chesnuts, hills overgrown with olives, and plains full of granates and laurels. The almond and medlar stand in thick forests of quince and apple-trees laden with fruit. Pear, apple, and prune trees, often bear twice a year. When even the autumnal fruits do not attain to their proper maturity, yet their agreeable acidity is reviving, as I and my companion experienced, to our delight, on the 18th of November 1782. All other fruit-trees blow at least twice, and are engaging in autumn from their vernal attire.'

' When, with this abundance, we consider the plentiful harvests of rice, millet, wheat, cotton, flax, and hemp; and add to it the silk, which every family grows for its own consumption, but by less labour would be raised in much greater quantity; can there well be found a more favoured land? And still hunger oppresses too often the natives, because the want of order consumes the store of provisions before the end of the

reckoning; and by the lawlessness of their Government, will this rich country soon become a desert.'

Such is the character of the country: the following is the character of its inhabitants.

'The Iberian is as proud as he is careless: he only collects wood when he is cold; and when he is hungry, it then occurs to him to see whether he has any thing to eat. At home he is certainly a very moderate liver, but is as much the contrary, when he partakes at the expence of another. Milletmeal with water and salt, boiled to a thick, half-dried pap, (which they call *gomi*,) serves instead of bread; this, with some pieces of cold boiled pork, or fowl, and a tolerable large flask of wine, completes the dinner.'

'Every hill in winter is his fire-place; and a plank his bed, on which he sleeps easy and thoughtless, wrapped up in a felt-cloak: for the use of beds, as well as of bread, is not yet general in Iberia; and as leaven is unknown, the bread which they prepare, in a very uncleanly manner, for their guests, is insipid.

'The Iberian is poor through carelessness, and yet his pride obliges him to be hospitable, with what he has. On that account, no traveller, whether known or not, passes a house without meeting with boys who offer him eggs, fruits, honey, and wine; and if he wishes to continue his journey, they oblige him to eat, or to take something with him.'

'One of the tribes, the Kabardins, continue to sacrifice human victims, though secretly, on the tombs of the dead as a sin-offering for the departed soul.' p. 288.

The second volume contains Marshal Bieberstein's description of this country; in which he commanded an army, but the climate and seasons completely foiled his skill. His work consists chiefly of notes, many of them intended as supplementary to the observations of Gmelin.

Many ingenious remarks are scattered throughout this tract. A list (in Latin) of the plants that grow in these regions is added. The notes of Mr. Wilkinson follow; and he concludes the work with Gueldenstædt's list of plants indigenous in the Caucasian mountains.

The translator's style, as he himself acknowledges, is defective in many points of grammar and idiom; but his notes are respectable.

A few passages from this volume, relating to the character of the Georgians, shall close the present article.

'Eccentricity in their piety, and superstition, are peculiar to the Georgians. A spoonful of water, in which an old gold medal of the emperor Constantine, heated red-hot, has been cooled, is an uncommon strengthening draught for pregnant and lying-in women; and as they always expect to find medals at the Zaar's, he is often obliged to prepare that kind of gold-water.'

'The aerial spirits, they say, delight in being with the mother and her child, and must be very injurious to them; on that account, a dagger or sabre is hid under the wife's pillow. Over the coverlet is drawn a red

fishing-net, to which leaden balls are fastened, that it may lie equally smooth, not ruck up, nor suffer any evil spirit to slip in underneath. In this state the poor tormented woman is obliged to remain forty days, before she dare leave her bed to breathe the fresh air. But a female would be exposed to the most dangerous situation possible, according to their prejudice, if, during her lying-in, she either cut her hair or nails.'

'Every Georgian, of the least property, has a long letter of indulgence and recommendation to St. Peter, laid on his breast when he is buried. On those occasions, the Monks from Jerusalem, who pretend to have received the necessary credentials from the Greek patriarchs there, sell them tolerably dear.'

'In Georgia and Iberia, the Holy Sepulchre possesses many famous estates, which have devolved to it by legacy. And, generally, men and women, when they find they must die, send their best ornaments, gold, and household utensils to Jerusalem, through religious superstition.'

'During long continued droughts, every parish priest is accustomed to read public prayers, and a penitentiary procession is held. Marriageable young women, of whatever rank or family, must then walk in pairs, and carry an ox-yoke on their shoulders. Between them is fastened a cord, to keep them in their ranks, and serve as a clue to the priest who follows. All go barefooted; they wade through rivers, pools, and morasses; they pray, scream, whine, and laugh with so much wantonness, that this fast-day has all the appearance of a licentious jubilee.'

'The Iberians and Georgians maintain as incontrovertibly true, that their royal family descend in a right line from David by the Virgin Mary, and that they will reign uninterrupted to the end of the world!'

The plates to this work are three, containing curious instances of basalt columns, in various directions, evidently the work of some extraordinary convulsion of nature. A good map, annexed, is a very serviceable addition to the whole.

Art. X. *The Reign of Charlemagne*, considered chiefly with Reference to Religion, Laws, Literature and Manners. By Henry Card, A. M. of Pembroke College, Oxford. 8vo. pp. 208. Price 7s. bds. Longman and Co. 1807.

AFTER perusing the catalogue of authorities, with which Mr. Card introduces this slender performance, we began to sympathize in the difficulty and mortification which he must have experienced, in crowding into so narrow a compass the result of his laborious investigations. He seems, however, to have felt it very necessary that his book should not be long; and we congratulate the triumph of his industry and self-denial over the magnitude of his resources. There was another difficulty, which he seems to have been equally strenuous and successful in overcoming. It appeared to us nearly impossible to write a life of Charlemagne, after having consulted so many authorities, without producing a very instructive and pleasing volume. No modern biographer, we thought, could have resisted the temptation of noticing, in a cursory manner

at least, the impeachment on the veracity of Eginhard, secretary and historian of Charlemagne, the events which lead to the termination of the Merovingian dynasty, the character and exploits of Pepin, and the politics of surrounding states; and especially those circumstances of character, government, and manners, which have influenced the destinies of Europe in succeeding generations, and which interest us like the sources of those majestic rivers that have since been burthened with its commerce or tinged with its blood. A vast variety of similar topics lay contiguous to Mr. Card's proper course, and must often have solicited him to divert and expatiate a little in a region so fruitful of learned gratification. But it was all in vain; quite insensible to their attractions, or regardless of their existence, he pursued his way with undeviating punctuality. In his direct course, however, there lie a great number of subjects which he could not fail to notice, and which might demand as well as invite some share of his investigation; for instance, the political power of Charlemagne, and his relations with foreign states; his military undertakings and progressive conquests; and the circumstances, principles of action, and features of character, in which he resembles or differs from the modern imitator of his exploits and rival of his greatness. But as these are neither religion, laws, literature, nor manners, and as Mr. C. had vowed fidelity to his title page, he just puts them out of his way, and passes on with most provoking indifference. We surely cannot blame him, perhaps he thinks, for neglects which have arisen from his deference to "the judgment of critics," and diffidence of his own ability to furnish "many striking beauties of style and sentiment," which only could atone, he says, in their opinion, for the fault of prolixity. Let us take the liberty to hint, for his future government, that our approbation, after all that can be said against tediousness, is never bestowed in profusion on that negative merit of omission and superficiality which he appears so ambitiously to affect.

Among many remarkable things in Mr. Card's work, his reverence for *plan* is very conspicuous; we rather think that we never before met with an author who reminded us so often in express words that he had a plan, or from whom such asseverations appeared to us so necessary. His work is divided into five chapters, the reign of Charlemagne, religion, laws, literature, and manners. "I have left it," he says, "to others, to plunge into the details of his military history." "The chief or rather *sole* object of my researches has been to reflect some light upon the *legislative character or acts* of Charlemagne;" (Pref.) to this "sole" design, one of the chapters is devoted, in which we are told that "even a super-

ficial view of" the *capitularies*, or *legislative acts* of the emperor, "besides being *incompatible with the design* of this work, could be neither useful nor entertaining." (p. 97.) It is easier, we own, to write such a sentence, than to discuss the detail of civil institutions and the law of tenures. The legislative acts, therefore, instead of being the "sole object" of the work, are not even the "sole object" of this one chapter; he employs a large proportion of this chapter on *laws*, in giving an account of the *manners* of the bishops, the introduction of organs and chants, and tithes, and other topics connected with *religion*, and also furnishes anecdotes of the *life* of Charlemagne. He has made ample atonement, however, for thus neglecting the "sole object" of his work in the chapter exclusively devoted to it, by carefully introducing it at every turn in every *other* chapter. On the same principle he proceeds in all the five chapters; in his account of the life and reign, he treats the four subjects pretty freely; he discusses *manners*, and then gives us anecdotes of the *life*, and particulars of the *laws*; he discusses *literature*, and still gives us anecdotes of the life and government; he discusses *religion*, and still he entertains us with particulars of the *life*, *laws*, and the *manners*. Thus he appears to feel, wherever he is, that there he has no business to be; whatever he touches, that is no part of his plan; and so is he goaded on through all the five compartments of his book, by a painful sense of having something else to do besides that which he is doing. He is far more at his wits end than the unlucky "drawer" in Henry the fourth, being distracted by the perverse requisitions, not of a prince Henry and Poins, but of no less than five imperious claimants, to wit, the life of Charlemagne, the religion, the laws, the literature, and the manners. He doubtless designed to pay each distinct and satisfactory attention; we reverence method as much as Mr. C.; and therefore cannot but lament that perplexity of head which has defeated his laudable intentions. We will just give a proof how solicitous he is to preserve his plan, and how much in vain. At the very outset he is aware that Charlemagne had a father and grandfather; he ventures therefore to say, (p. 2) that "Charles Martel and Pepin greatly signalized themselves against the Saracens;" he says nothing more of them, not one syllable of their acquisition of the power which their successor obtained by inheritance, till he has vindicated the claim of this successor to the title of *Great*; and after doing this, proceeded to give some account of his childhood. In the 4th page, Mr. C. is again reminded of the Carlovingian line, but resists the temptation *pro hac vice*, saying, "it is foreign to his purpose to repeat all the obligations of the see of Rome" to this family. He repeats none; the mayors of the palace again depart; after a

period of eight pages, they again appear; and we have then the grief to behold Mr. Card's shameful fall; he forgets his past convictions, and is betrayed into a declaration, (p. 13) which before was foreign to his purpose, that the see of Rome was under obligations to Charles and Pepin for "drawing their swords in its defence, and upholding its liberty and independence." Strong symptoms of this wayward and perverse solicitude, will be observed in the following extract; in which Mr. C. appears apprehensive, that it is a little out of order to introduce one anecdote of the wrathful temper of Charlemagne immediately after another anecdote of the same stamp, especially, we suppose, as it is in the first chapter, relating to the life of that prince, and not in that appropriated to religion or to literature.

'The discriminating reader will not perhaps consider it as interrupting the course of the narrative, to insert the transaction in this place, although it is a part of his conduct, which may admit of some extenuation, but never can be quoted even by his warmest panegyrists, as a proof either of the goodness of his heart or of his judgment. The architect of the Abbey la Grace, having erected a mill for his own use in an adjoining brook, the monks conceived that the mill had been built with the profits arising from the construction of the abbey, and upon the death of the architect, the abbot seized upon the mill. When Charlemagne signified his commands to the monks to restore the property to his widow, they professed to think, that it was departing from the strict line of their spiritual duty to regard in that particular the injunctions of their royal benefactor; and the abbot took the fatal step of giving him a formal refusal in person. This unexpected proof of ingratitude so exasperated the emperor, that he instantly drew his sword, and pierced him to the heart.' pp. 12, 13.

This anecdote, Mr. C. seems to think, is not the most proper to be quoted in proof of wisdom or goodness of heart. We are inclined to think so too; and are now reminded of another particularity in Mr. C. which deserves notice. He would not have been qualified to write biography, if he had not felt a strong disposition to palliate his hero's failings; it seems to have cost him some effort, to speak out in terms of censure even on this occasion; and there are many other instances in which the testimonies against the virtue of this ambitious, lewd, incestuous, and cruel prince are admitted by him, with the most charitable scrupulosity and reluctance. We cannot enter into an examination of the emperor's talents as a sovereign; we reckon him an energetic prince, rather than a profound statesman; and should think it easy to prove that Montesquieu's excessive applause originated in a partial view of his regulations. Mr. Card takes a much wider survey of his edicts, and is constrained to confess them, in many in-

stances, useless and absurd; he urges most pertinaciously, however, that the emperor was a very great man, continually applauding where he should condemn, and extolling with rapture what he should have recorded in silence; the reader shall judge.

‘As the most effectual expedient, (says Mr. C) for enabling all classes of his subjects not only to hear but to comprehend the revealed word of the Almighty, it was the *express command of this great prince, whose conceptions and views as a legislator, so infinitely surpassed the age in which he lived*, that if a bishop was absent from, or ill in his diocese, another person should be substituted in his room to preach on Sundays and holy festivals, and likewise to read certain portions of the scriptures.’ p. 107.

‘We must applaud the wisdom and humanity of the emperor which induced him to declare that marriages should not be contracted between persons of too unequal an age.’ p. 111.

‘The price of corn was taxed, and the emperor erected magazines for the supply of his people. This act, however contrary to the ideas of modern times respecting the freedom of commerce, was followed by another, which atones in some degree for the injustice and severity of the former, namely, that of having the corn distributed to the poor at half the fixed price! He likewise prohibited an advanced sum being put upon victuals during the times of scarcity, and the price not only of them but of cloths was constantly taxed!’ pp. 188, 189.

We must now conclude with a few remarks on Mr. Card’s style, and turn of thought. Of the latter, we are afraid our readers have already formed an unchangeable opinion. We will try the effect however of another specimen.

‘Princes are in general, *most unfortunately for mankind*, less ambitious of praise than of power, and few of them can be accused of *lavishing their dominions upon other sovereigns*, without being *compelled* by the strong arm of necessity, or prompted by some great and immediate advantage to themselves, or their descendants.’ pp. 62, 63.

The style is the most incorrect, and quaint, that ever affected to be fine; we do not allude to the faults in grammar, as they may possibly, like a vast number of mis-spellings, be chargeable on the printer; we only refer to such constructions and phrases as these.

‘Pope Adrian, whom Charlemagne both honoured and revered in *his* life-time, and whose death was wept by *his* royal muse, was now no more; but *his* successor, Leo the third, governed, perhaps, more by self-interest, than by affection to *his* person, felt equally disposed to promote *his* favourite wishes. By *his* elevation to the papal chair, he had been preferred to the nephew of Adrian, and for this deep and irreparable offence, he was nearly sacrificed to the severity of *his* vengeance.’ pp. 66, 67.

‘As the sole object of this expedition was to make Charlemagne experience the full force of their hatred, they would still have marked their course with blood, if he had not *rapidly transported his person* from Spain

to stop their desolations. The two armies encountered each other in the battle of Bucholt, and after a long struggle, the king of the Franks stood on all sides victorious.' p. 30.

'To punish these revolvers, and effectually to awe them into a lasting submission, his barbarous policy sentenced, in one day, four thousand and five hundred of their heads to be severed from their bodies.' p. 32.

The last sentence would perhaps be more explicit, if read thus; "barbarous policy sentenced, in one day, four thousand and five hundred of their heads to be severed from four thousand and five hundred of their bodies;" the "lasting submission" cannot be mended.

This performance however, miserably defective and deformed as it is, poor in sentiment, scanty in details, and unauthenticated with references, may yet be useful to general readers as a more copious assemblage of facts in the life of Charlemagne, than our language before possessed. The author introduces much that is evidently fabulous, or of very questionable authority; but in all such cases, he gives the reader fair warning. Of this doubtful kind is the well known story of Eginhard and the Princess Emma; a similar one is told, as Freher observes, of the Emperor Henry III. The following anecdote shall close our strictures; if Charlemagne's objurgatory *moral* had been as clumsy and pointless as Mr. C. represents, it would doubtless have been "consigned," long ago, "to the shelf of oblivion." (p. 166.)

'The emperor himself commonly wore the simplest attire, except upon occasions of great pomp and splendour. In his doublet of otter's skin, put over his woollen tunic, and his sash of a blue colour, he was scarcely to be distinguished from the meanest of his subjects. One morning, having perceived his courtiers decked out in their most costly habiliments, he proposed that they should immediately take the exercise of hunting. His invitation, or rather command, admitted of no refusal, for small is the distinction between these words, when they fall from the lips of a monarch. He appeared in a cloak of sheep's skin, tied negligently across his shoulders, and which afforded him a good covering during a heavy fall of snow, that most opportunely to his wishes, happened while they were attending him in this recreation. But their silks were torn by the brambles and spoiled by the snow. When the chase was finished, benumbed with cold, and anxious to repair the damage done to their dresses, they begged leave to withdraw. The malicious monarch foresaw and prevented their intentions, by pressing them to follow his example, and dry their clothes before a great fire, which he had ready for that purpose. Although highly delighted with their embarrassment, he affected not to perceive the effects of the fire in drying their dresses, and shrivelling them into the most uncouth shapes. In dismissing them from his presence, he said, "To-morrow we will take our revenge, and in the same habits."

'When they appeared the following day in their torn and disfigured garments, they furnished a most ridiculous spectacle to the whole court. The emperor, after having rallied them on their absurdity, at last exclaim-

ed, "Fools that ye are, now perceive the difference betwixt your luxury and my simplicity! My dress covers and defends me, and when worn out is of no consequence; whilst your rich attires, liable to be spoiled by the least accident, almost amount, in value, to a large treasure." pp. 191—193.

Art. XI. *A Faithful Narrative of the surprising Work of God, in the Conversion of many Hundred Souls, in Northampton and the neighbouring Towns and Villages of New Hampshire, in New England; in a Letter to the Reverend Dr. Benjamin Colman, of Boston. Written by the Rev Mr. Edwards, Minister of Northampton, on Nov. 6, 1736. Published, with a large Preface, by Dr. Watts and Dr. Guyse; and re-published, with a recommendatory Advertisement. By the Rev. J. Fawcett, A.M. and the Rev. W. Steadman, 12mo. pp. 135. Price 1s. 6d. Button, Crosby and Co. 1808.*

ANY fact, so remarkable as that described by the excellent Mr. Jonathan Edwards, in this Tract, (first printed more than seventy years since, and for some time scarce), would deserve to be recorded as a phenomenon in the moral history of man, even if it had not the additional claim of belonging to the history of religion. In a district of New Hampshire, and especially in the Town where Mr. Edwards resided as minister, an extraordinary energy of religious conviction suddenly affected the minds of great numbers of people, of all characters and ages, and extended so rapidly, that in a short time the greater proportion of the population appears to have felt its influence. No public calamity, nor any other remarkable event had preceded, which could be considered as in any measure the cause. In a way, altogether independent of any known circumstances of time or place, an inexpressible alarm and anxiety, respecting eternal interests, banished instantly all amusements and trifling conversations, awakened a penitential grief, amounting, in many instances, to anguish and horror, on account of guilt, excited an almost universal and incessant spirit of prayer, and issued eventually, as to a great number of the subjects of the influence, in feelings of high felicity, and in a permanent moral excellence of character.

Without introducing, except in two or three instances, any individual examples, the writer gives many descriptions of the various modes in which different persons, or classes of persons, were affected, many of which are perfectly analogous to the emotions usually and necessarily felt in the transition from being thoughtless or wicked, to the state of being devout and conscientious; a transition sometimes realised in individuals among ourselves, and effected in so speedy and so very decided a manner, as to evince, in spite of all that laugh and all that cavil, the intervention of a special divine agency. The writer testifies, that, in the greatest number of instances, the extraor-

dinary religious commotion in the popular mind had actually resulted in a conspicuous and confirmed improvement of devotional habits and practical virtue. This is the indispensable and conclusive proof of a genuine operation of religion; and therefore we willingly join with the respectable men who have recommended this tract, in regarding it as a signal display of divine power over the human mind; nor can we at all conceive of any mode in which it can be reasonable to anticipate that universal prevalence of genuine religion, which all Christians understand the prophets to predict, without the intervention of some similar operation, on a wide scale, to give efficacy to evangelical instruction.

But since even the most powerful operations of religion do not so transform the minds of men as to make a weak understanding strong, substitute extensive knowledge for ignorance, reduce ardent passions to a strictly regulated government of reason, or change simplicity into discretion, it must be naturally expected that such a wonderful agitation of the popular mind, as that described in this tract, would be accompanied to a considerable degree, in some instances, by real extravagance of feeling and expression, and error of understanding; and it is not to be denied that this was the case.

We could have wished that Mr. Edwards's acuteness had been a little more exerted, to distinguish the limits between the proper, and the excessive and enthusiastic modes of feeling. It would have been very desirable to have had, in addition to Mr. Edwards's description, an account of the same facts by some other intelligent observer, less accustomed to theological ideas and language. In point of veracity, there could not be on earth a higher authority than Mr. Edwards; but, as he partook so considerably of the spirit of the scene around him, and beheld every thing exclusively with the eye of a divine, he necessarily placed facts, *as such*, in a point of view somewhat different from that in which they would have appeared, if related by a mere general observer of human events, and a point of view in which they are less capable of being accurately compared with the ordinary course of things.

We doubt the wisdom of dwelling, as the venerable writer does, a considerable time, on the religious experience of a child of four years old; a case strangely remarkable, to be sure, but we do not see to what use it can be applied, since no one could think of recommending it as a model and standard of religious experience for mature persons, and it would be absurd to expect that children, in general, of the same or a much greater age, should be able to comprehend or participate such feelings.

The language of this tract is in the last extreme of theological uncouthness, abounding with such phrases as the following:—"a more plentiful in-gathering of souls;"—"in a Christless condition;"—"a dreadful thing to lie out of Christ;"—"God's dealings with them;"—"souls were savingly brought home to Christ;"—"so much immediate saving-fruit;"—"she felt all the day a constant sweetness in her soul;" &c. &c.

Art. XII. *A Dissertation on Metrical Pauses, and the due Construction and proper Manner of reading Latin Heroic Verse.* By James Pickbourn. 8vo. pp. 43. Price 2s. Longman and Co. 1808.

WE have no doubt that Mr. P. has investigated, more profoundly and accurately than any grammarian of modern times, the disposition, diversities, and effects, of the Cæsura in hexameter verse. With much elucidation of the usual doctrine, he has introduced some remarks, which intitle him to the praise of original discovery. Of this kind is his observation, that "a pause perfectly similar in its nature" to the ordinary Cæsura, "and equally powerful in its effects, is sometimes formed by a *Monosyllable*." p. 5.

The following are good instances, out of many adduced by Mr. P.

Cadme, quid hoc ? | ubi pes ; | ubi sunt | humerique manusque ; *Ov.*

Adspice nos | hoc tantum : | et si | pietate meremur *Virg.*

Nec meus hic | sermo est | sed quem | præcepit Ofellus. *Hor.*

Mr. P. attends with great exactitude to the *Trochaic* Cæsura, and to its various combinations with the Syllabic; and he hence elicits a variety of new and curious observations. The omission of the second Cæsura, (i. e. in the third foot,) he remarks to be frequent in Virgil, occasional in Horace, but scarcely to be met with in Ovid. "In this," he adds,

"consists the principal difference between the versification of Ovid and Virgil. Ovid's strict attention to the second Cæsura makes him excel in the uniformity and general smoothness of his measures; and Virgil's frequent neglect of it gives him the advantage of much greater variety in his numbers, and sometimes of superior strength of expression." p. 16.

Mr. P. thinks "the controversy respecting Accent, and Quantity, one of the most extraordinary that ever subsisted among literary men. He examines the contradictory hypotheses of Primatt, of Foster, and of the late Bishop Horsley; and he wonders that "the oracular wisdom of Phœbus,"

Inter utrumque tene : medio tutissimus ibis :

should have been so completely neglected by each of those learned men. His own sentiment, which in our opinion is indisputable and almost intuitively true, is

* that Accent in *some* degree affects Quantity; i. e. it makes the accent-

ed syllable a little longer than it would be without it ; but its operation is never so great as to make a short syllable become-long, nor does the privation of accent ever make a long syllable become short ; for there are degrees of time both in long and short syllables. *Et longis longiores, et brevibus sunt breviores syllaba.* Quinct ” p. 36.

Mr. P. says, “ We are not certain in what manner the ancients pronounced their vowels ; whether as we do, or, (which is more probable,) in a manner similar to that which prevails on the continent.” p. 37. He might, we think, have assumed a more decided tone. Independently of all the probable evidence, the testimony of Dionysius the Halicarnassian, who, in his *Treatise de Structura Orationis*, (p. 94—96, ed. Upt.), has described the organical formation of the Greek vowels, determines the question in favour of the continental mode.

On the practical and interesting subject of the manner of reciting Latin (and of course Greek) verse, Mr. P.'s opinion is that an equally careful attention should be paid to accent, to quantity, and to the metrical and sentential pauses. “ A good reader,” he concludes,

“ of English poetry very seldom pronounces a word in a manner different from that in which he sounds it in prose ; yet he not only forcibly expresses the sense of his author, but by modulating his voice in some degree according to Cæsural and final pauses, he makes the verse appear beautifully smooth and harmonious, wherever the poet has done his duty : and I do not doubt but that Greek and Latin poetry, read in the same manner, would appear to equal advantage ” p. 43.

To those classical scholars who are sensible of the importance of prosodial accuracy, as all but the superficial must be, we recommend this pamphlet as highly deserving of attention.

Art. XIII. *The Siege of Copenhagen* ; a Poem. By James Grahame. foolscap, 4to. pp. 11. Price 2s. Edinburgh, Blackwood ; Longman and Co 1808.

THE bombardment of the Danish capital is an event that every humane and considerate Englishman will contemplate with deep regret, if not with a feeling of shame ; it certainly is no subject for exultation. The applauding reference to it, in Mr. Walter Scott's “ *Marmion*,” is a gross offence against the proprieties both of taste and sentiment ; and though Mr. Grahame's abhorrence of the measure may be excessive, we are much better pleased with unreasoning philanthropy, in a poet, than with unfeeling politics. Mr. G. does not enter into argument in this affair ; he sympathizes with the Zealanders under the horrors of a bombardment, and thinks that a description of its effects, is the same thing as a demonstration of

its injustice; he observes a total silence respecting the events and the negotiations which brought it on, represents it as commenced without reason and pretence, in a time of profound peace, and satisfies himself with calling his countrymen "perfidious foes." We shall not now discuss the justice or policy of the expedition; there is nothing like reason against it in this poem, except the assertions, that if France *had* obtained the Danish navy, we should have taken it when at sea,—and that if we had not taken it when at sea, and France *had* actually landed her forces in this country, we need not, even then, have feared the consequences. The last assertion it is needless to debate; and perhaps the facility of the passage to Ireland or Scotland, and the recent escapes of the French fleets, would be deemed a sufficient answer to the other. If Mr. G. rests his case on either of these assertions, it is lost.

The plan of the poem is very simple: it is an ornamented description of the previous tranquility, the warlike preparations, and the effects of the cannonade and bombardment.

'Calm was the eve, the sun had set in gold,
And silent to the beach the billows rolled,
When England's banners, rising on the view,
Awakened half-forgotten fears anew.
But peals of friendly omen hail the shore,
And Denmark's towers return the welcome roar;—
While playful groupes let fall their gathered shells,
And every little heart with transport swells.
Slowly the veterans to the ramparts mount,
Gaze fearless on the force they cannot count;
Or through the empty embrasures apply
The long drawn tube, to aid the failing eye.'

This charming picture is in Mr. Grahame's happiest manner; every touch is expressive; the circumstances he selects are so striking, yet so natural, that the mind is almost deluded into a persuasion that it beholds the reality. In this magical power over the fancy, Mr. Grahame has few rivals; there are not many who can so perfectly command a distant scene into his presence, and display it to us in the accuracy of nature and the beauty of fiction.

We shall now borrow a pretty long extract, distinguished by a similar merit, but representing a very different scene. The prominent circumstances which are to strike the attention, we had almost said the senses of the reader, and interest his heart, are selected and delineated with admirable skill. The subordinate and associated circumstances are most artfully introduced to heighten the general effect; it is seldom that epithets add so much force and reality to a description.

' Close to each mother cower an infant ring,
Or round her neck in frenzied terror cling ;
Ah, refuge vain ! on iron pinions sped,
The heaved volcano tracks the heavens with red ;
Resistless on the fated roof descends,
Crashing from floor to floor, its passage rends,
Till, stopt at last, it darts presaging fire,
(Dread pause of fate !) then bursts with havoc dire.
The mother, safe, looks round with horror wild,
And, lifting from the ground her darling child,
Frantic, beholds two sightless eyeballs roll,
Where beamed those orbs that spake a seraph soul.

' And now on every side rise sights of woe ;
Here instant death, there lingeringly slow.
In yonder roofless dwelling, mark the blaze,
That round the cradled infant lambent plays ;
And see the little arms outstretched for aid ;—
Alas, thy watchful mother low is laid !
Meantime the father, in the hottest fight,
Oft backward looks upon the dreadful light,
Which still he trusts surmounts some lofty dome,
As yet far distant from his humble home ;
And still he hopes to see the infant smile,
Whose wicker couch is now its funeral pile.

' Ah me ! the whispers round the sick man's bed,
The cautious step, that fears its own light tread,
Are now in vain ; the stunning, ceaseless noise
O'erpowers affection's soft and soothing voice ;
Looks, signs, the place of useless words supply,
And sorrow, bending, scans the languid eye.

' Amid the public wards of pain and woe,
Where art attempts to lull the anguished throe,
No slumber, save the slumber of the dead,
Is o'er the couches of the wounded shed.
Alas ! even here the fateful spheres explode,
And scatter death through misery's last abode,
Add wound to wound, compassion's aid withstand,
Scorch the skilled eye, and maim the healing hand.

' Nor is the temple spared : the arrowy fire
Clings to the nave and grapples with the spire.
The spire, enveloped in the bursting blaze,
A waving pinnacle sublime displays,
And, in the unruffled deep reflected far,
Seems with its point to kiss the polar star ;
While, dazzled by the vast colossal brand,
Leviathan heaves grounded on the strand.

' From street to street the conflagration spreads—
Along the rows a ruddy lustre sheds.
Illumes each battlement and dialled tower,

And shews despairing eyes the midnight hour.
 In vain the firemen ply the veering fount,
 Uncoil the tubes and to the summits mount ;
 The vollied torrents stream aloft in vain,
 To save the private roof or sacred fane ;
 For now yon steeple threatens the crowds below,
 The leaden sheets in molten currents flow,
 And bells that chimed a peaceful sabbath sound,
 Now fall in showers upon the hallowed ground,
 And still where'er the fiercest flames prevail,
 The British ordnance hurls its iron hail.

‘ Not even the dead find refuge in the tomb ;
 The grave is entered by the mining bomb :
 Deep sunk awhile the slumbering sulphur lies,
 Then bursts, a mimic earthquake, to the skies ;
 In awful caverns yawns the peopled mould,
 Disclosing sights ’twere impious to unfold.’

The sick bed scene is a fine specimen of the author's talent in the selection of significant circumstances; no pomp and accumulation of words could so effectually make us both hear the din of artillery, and feel the horrors of a siege.

It will be a consolation to Mr. G. and our readers to be informed, that, notwithstanding the devastation which overspread one-third of Copenhagen, and the hideousness of which can scarcely be exaggerated, few lives comparatively were lost; the total number, according to the bills of mortality, was 282.

We would not pick any quarrel with Mr. G. at parting; but we must tell him, that his versification, in many cases, is very uncouth, and would not be endured in ordinary writers. Much of his poetry derives no attraction from its rhythmical form, and would be quite as forcible if reduced into prose. He will not, we apprehend, be greatly ashamed of an imputation, which Horace seems to have thought distinctive of a genuine poet, and which the rabble of superior versifiers may be assured they will never incur.

Art. XIV. *Commerce defended*: An Answer to the Arguments by which Mr. Spence, Mr. Cobbett, and others, have attempted to prove that Commerce is not a Source of National Wealth. Second Edition. By James Mill, Esq. 8vo. pp. 154. Price 4s. Baldwin. 1808.

THIS Pamphlet is, in our opinion, a very satisfactory answer to Mr. Spence, and the other advocates of the *Economist* System. It is much more. Its value consists not merely in refuting some dangerous errors, of momentary interest, but also in developing and displaying general principles in political science, which apply to all periods and places, and which are unhappily too little understood among the first

commercial people on the globe. It is indeed curious to think how many persons of profound and elegant attainments will here learn, for the first time, some elements of that valuable philosophy, which we chiefly owe to the sagacity and labours of Adam Smith. A familiar acquaintance with this philosophy, and a remarkable acuteness and dexterity in applying its principles, are characteristic merits of the writer now before us; and this we consider as no common praise.

A detailed account of the pamphlet is in great measure rendered unnecessary by our criticism on Mr. Spence's publication; (Vol. III. p. 1052.) our sentiments on most of the subjects have already been delivered, and are in substance the same that Mr. Mill has more amply unfolded in this work. He arranges his remarks under the following heads:—on the Security of the British Commerce, for which he says we need not be alarmed from any consideration of the French power, unless we destroy the neutral shipping trade;—on Land, as a source of wealth,—on the terms Wealth and Prosperity,—on Manufactures,—on Commerce, of Import, and of Export,—on Consumption,—on the National Debt,—General Reflections, on the expediency of making Peace with France.

In the second chapter, he remarks the unfair prudence of Mr. Spence and others, who maintain with the Economists that land is the only source of wealth, in declining to urge the necessary deduction from this principle, that land is the only proper subject of taxation. He successfully attacks Mr. Spence's definition of Wealth, "abundance of capital, of cultivated and productive land, and of those things which man usually esteems valuable," by showing that "capital" is quite as ambiguous as "wealth," that the third article includes the other two, that air, light, and water, valuable as they may be, are not wealth, and that *abundance* of capital, &c. is the vulgar, not the philosophical idea of wealth; he uses the term in its proper and comprehensive sense, as denoting articles which have a value in exchange.

In one instance Mr. Spence seems to have been betrayed into a principle even of the Commercialists, that the balance of trade in favour of a nation is a source of wealth, or in fact that it is enriched by the accumulation of gold and silver which it obtains in payment of the excess of exports over imports. He says Great Britain imports regularly as much as she exports, and for that reason gains nothing by her export trade. Yet he explicitly admits, on the other hand, that gold and silver are not more to be desired than any other species of wealth. The consequence of these two tenets together is plain; "if, in order to gain by our commerce of export, we

must receive neither goods nor money, we see no alternative that is left, except giving our goods away for nothing."

There are some useful remarks on Mr. Spence's preference of durable to perishable articles as constituents of national wealth, for which we must refer to the pamphlet.

The chapter on Consumption furnishes a clear exposition of Dr. Smith's views on the nature and causes of a nation's progress or declension in prosperity; and it amply confutes, though indirectly, the ridiculous, yet very popular notion, that to consume or destroy articles of manufacture is "good for trade." As an excellent specimen of Mr. Mill's acuteness and power of abstraction, we shall quote his remarks on the apprehensions of the Economists, lest capital should increase too fast, and the production of commodities should increase beyond "the market" for disposing of them.

' No proposition in political œconomy seems to be more certain than this which I am going to announce, how paradoxical soever it may at first sight appear; and if it be true, none undoubtedly can be deemed of more importance. *The production of commodities creates, and is the one and universal cause which creates a market for the commodities produced.* Let us but consider what is meant by a market. Is any thing else understood by it, than that something is ready to be exchanged for the commodity which we would dispose of? When goods are carried to market, what is wanted is somebody to buy. But to buy, one must have wherewithal to pay. It is obviously therefore the collective means of payment which exist in the whole nation that constitute the entire market of the nation? But wherein consist the collective means of payment of the whole nation? Do they not consist in its annual produce, in the annual revenue of the general mass of its inhabitants? But if a nation's power of purchasing is exactly measured by its annual produce, as it undoubtedly is; the more you increase the annual produce, the more by that very act you extend the national market, the power of purchasing and the actual purchases of the nation. Whatever be the additional quantity of goods therefore which is at any time created in any country, an additional power of purchasing, exactly equivalent, is at the same instant created; so that a nation can never be naturally overstocked either with capital or with commodities; as the very operation of capital makes a vent for its produce.

Mr. Spence in one place advises his reader to consider the circumstances of a country in which all exchange should be in the way of barter, as the idea of money frequently tends to perplex. If he will follow his own advice on this occasion, he will easily perceive how necessarily production creates a market for produce. When money is laid out of the question, is it not in reality the different commodities of the country, that is to say, the different articles of the annual produce, which are annually exchanged against one another? Whether these commodities are in great quantities or in small, that is to say, whether the country is rich or poor, will not one half of them always balance the other? and is it not the barter of one half of them with the other which actually constitutes the

annual purchases and sales of the country? Is it not the one half of the goods of a country which universally forms the market for the other half, and vice versa? And is this a market that can ever be overstocked?"

'All that here can ever be requisite is, that the goods should be adapted to one another; that is to say, that every man who has goods to dispose of, should always find all those different sorts of goods with which he wishes to supply himself in return. What is the difference when the goods are in great quantity and when they are in small? Only this, that in the one case the people are liberally supplied with goods, in the other that they are scantily; in the one case that the country is rich, in the other that it is poor: but in the one case, as well as in the other, the whole of the goods will be exchanged, the one half against the other; and the market will always be equal to the supply. Thus it appears that the demand of a nation is always equal to the produce of a nation. This indeed must be so; for what is the demand of a nation? The demand of a nation is exactly its power of purchasing. But what is its power of purchasing? The extent undoubtedly of its annual produce. The extent of its demand therefore and the extent of its supply are always exactly commensurate. Every particle of the annual produce of a country falls as revenue to somebody. But every individual in the nation uniformly makes purchases, or does what is equivalent to making purchases, with every farthing's worth which accrues to him. All that part which is destined for mere consumption is evidently employed in purchases. That too which is employed as capital is not less so. It is either paid as wages to labourers, who immediately buy with it food and other necessaries, or it is employed in the purchase of raw materials. The whole annual produce of the country, therefore, is employed in making purchases. But as it is the whole annual produce too which is offered to sale, it is visible that the one part of it is employed in purchasing the other: that how great soever that annual produce may be it always creates a market to itself: and that how great soever that portion of the annual produce which is destined to administer to re-production, that is, how great soever the portion employed as capital, its effects always are to render the country richer and its inhabitants more opulent, but never to confuse or to overload the national market. I own that nothing appears to me more completely demonstrative than this reasoning.'

'It may be necessary, however, to remark, that a nation may easily have more than enough of any one commodity, though she can never have more than enough of commodities in general. The quantity of any one commodity may easily be carried beyond its due proportion; but by that very circumstance is implied that some other commodity is not provided in sufficient proportion. What indeed is meant by a commodity's exceeding the market? Is it not that there is a portion of it for which there is nothing that can be had in exchange? But of those other things then the proportion is too small. A part of the means of production which had been applied to the preparation of this superabundant commodity, should have been applied to the preparation of those other commodities till the balance between them had been established. Whenever this balance is properly preserved, there can be no superfluity of commodities, none for which a market will not be ready. This balance too the natural order of things has so powerful a tendency to produce, that it will always be very

exactly preserved, where the injudicious tampering of government does not prevent, or those disorders in the intercourse of the world, produced by the wars into which the inoffending part of mankind are plunged, by the folly much more frequently than by the wisdom of their rulers."

We took occasion to notice the dangerous consequence of confounding the consumption of wealth, with the employment of it; this consequence is very intrepidly sustained by Mr. Spence. He thinks "the national debt," or more properly the national expenditure, "has given a most beneficial stimulus to agriculture," by converting every now and then twenty or thirty millions of what was destined for capital, into consumable revenue;" the meaning of this, as Mr. M. observes, is

"the land proprietors have every year endeavoured to increase to a certain amount that part of the annual produce which is destined for the business of reproduction, whereby they would have increased the annual produce, and the permanent riches of the country; but government has every year, or at least at every short interval of years, taken the property which the people would thus have employed in augmenting the riches of the country, and has devoted it to mere dead consumption, whence the increase of production has been prevented. It is in this manner, according to Mr. Spence, that the national debt has been advantageous!"

We shall have occasion probably, in the next number, to consider the nature of this "stimulus," somewhat more at large.

The following sentences express the general doctrine of the work.

"The two main springs of national wealth and prosperity, are the cultivation of the land, and manufactures for home employment and consumption. Foreign commerce is a mere auxiliary to these two: and its sole utility consists in enabling the nation to obtain its supply to certain demands, at a less expence of land and labour than it could have supplied them at home."

There is an ambiguity or incompleteness in the last clause; we are indebted to foreign commerce not only for supplying certain demands cheaper, but for supplying certain other demands at all. Mr. M., we know, is speaking of the utility of commerce as increasing the quantity of commodities, not its convenience in varying the kinds; but to vary the kind is in fact to increase the quantity; if the country manufactures more hardware than it wants, it is enriched to the amount of that excess, as well by importing sugar which it could not raise at all, as by importing oats which it could not raise so cheap.

The last chapter is highly interesting; it shows the provision which is made in the physical constitution of man, and in the capabilities of nature, for his progress in prosperity, which is only counteracted by his irregular passions, especially as they operate to involve him in the extravagance of

scar. Against this scourge of the human race, the author inveighs with impressive and convincing energy. The last pages are employed in applying the general truth to the particular case of this country, and form the ablest argument that we have seen in favour of an immediate peace. The style of the pamphlet is uncommonly precise and distinct, and not deficient in spirit; there is however one place, we think, where the word *demonstrative* is employed instead of *demonstrable*.

Art. XV. *Posthumous Essays*. By Mr. Abraham Booth. To which is annexed, his Confession of Faith, delivered at his Ordination in Goodman's Fields. 12mo. pp. 105. Price 2s. 6d. Button. 1808.

THESE Essays so strictly resemble, in their various excellent qualities, the best of Mr. Booth's theological writings, that they will undoubtedly be received by his admirers with very cordial feelings of satisfaction and gratitude. They are a precious legacy to that militant division of the church, from which, a few days after the bequest, he was dismissed to the vast and innumerable company of its forerunners, who have already fought the good fight, who have obtained their triumph, and entered into their rest. A memorial of more sterling value, or more sacred in the estimation of his friends as a last gift of his Christian love, and a final testimony of his unshaken faith and unfaded piety, could certainly not have been bequeathed by the aged and venerable saint.

The volume contains three Essays, I. *On the Love of God to his chosen people*, describing it as eternal, free, wise, fervent, steady, and certain of accomplishing its purposes. II. *On a conduct and character formed under the influence of evangelical truth*, in which are described the proper and inseparable effects of receiving that truth, as the doctrine of God's love and compassion toward mankind, the doctrine of reconciliation between God and Man, the doctrine of the Redeemer's condescension and abasement for the salvation of sinners, the doctrine of his veneration for the rights of divine justice, a doctrine intended to glorify God, and a doctrine originating in heaven, preparing for immortality, and conducting to glory. III. *Evidences of Faith in Christ, both negatively and positively considered*. This Essay was left in an unfinished state, to be published or suppressed at the discretion of the intelligent Editor; we fully agree with him, (Pref. p. vii.) that "to have concealed it, would neither have been just to the memory of Mr. Booth, nor respectful to society." From this fragment we shall select some valuable remarks;

As it would be unwarrantable to affirm, that a full persuasion of interest in Christ, enters into the essence of true faith; so we should be equally far from concluding, that a *simple desire* to believe is an evidence of believing: or, to use a phrase which, in the account of some, is little short of a theological axiom, That a *desire* of grace, is grace. For a well-grounded persuasion of interest in Christ is to be considered rather as a happy effect of believing on the Son of God, than as *faith itself*. Because the gospel does not exhibit Jesus to an awakened sinner, under the notion of his having died *for him*, in particular; or so as to warrant an immediate conclusion, that Christ and all the blessings of grace are his: but under the consideration of his being a guilty, condemned, perishing

creature; that the Lord Redeemer is mighty to save, and the only object of hope for the guilty; that the chief of sinners, the most detestable of human characters, are welcome to him! The first question that should engage the awakened sinner's attention, is not, *Did Christ die for me, in particular?* But, *Is he able to save?* And, *are the chief of sinners—sinners in similar circumstances with myself—encouraged by the gospel to put their trust in him?* For, to rely on the Lord Redeemer, as able to save the very worst of sinners; as *perfectly suitable* to relieve the most pressing wants, and as free for the *vilest* of our apostate race, is, I humbly conceive, *the faith of God's elect*. The converted sinner has reason, indeed, to infer his interest in Christ; but this is a secondary consideration; and the assurance he has, if it arise from its proper source, is rather a *fruit* of faith, than faith itself.

‘On the other hand, we should not imagine, that a *mere desire of grace, is grace*; or, that a *simple desire* to believe, *is believing*. This, far from being an *axiom* of divine truth, or an undoubted theological principle, must not be admitted, without great limitations. If, indeed, there were no such thing as a sinner desiring grace, or desiring to believe in Christ, for any other than holy purposes, it might be allowed in its full extent: for whoever desires an interest in Jesus, to answer all those purposes which the divine Father intended should be answered by it, may, I think, be justly considered as interested in him: and whoever desires grace, or the sanctifying influence of the Holy Spirit, that the great end of communicating those influences may be fully answered, is, doubtless, a subject of divine grace. But then it is equally manifest, that a sinner may desire grace, and an interest in Jesus Christ, not because he sees and approves the beauty of holiness, or the excellence and glory of the Lord Redeemer; but because he loves *himself*, and is desirous of escaping that misery of which he apprehends himself in danger. To desire Christ and grace, merely because we tremble at the apprehension of damnation, and know that we cannot be saved without the great atonement, and the regenerating energy of the Holy Spirit, has nothing spiritual in it. No it is nothing more than an effort of natural conscience awakened, attended with some degree of knowledge in the system of divine truth. The case of the *foolish virgins* in the parable, requesting oil of their wiser companions, is, I conceive, a full proof of the point.

‘I have sometimes heard popular preachers ask their doubting hearers, ‘Whether they are willing to *part* with Christ, or to *give up* their hope in him?’ To which they generally suppose the persons addressed will answer; ‘No, not for the world!’ On which the querists immediately infer; ‘Then you may assure yourselves that Christ is yours.’ But this way of talking seems to be an unscriptural method of relieving distressed consciences, and extremely fallacious. For what self-righteous person, what profligate in the world, that calls himself a Christian, is willing to give up his hope, or entirely to part with Jesus Christ? No man is, no man *can* be willing to part with his hope, till he is convinced of its falsehood, and another foundation of hope that appears more eligible be presented to him. Nor can any man, without renouncing the Christian character, hope for eternal happiness, independent of Jesus Christ and his mediation. Even Socinians, who deny the atonement, and almost all the capital truths of the gospel, will not say; ‘We hope

to be completely saved, *without* the 'least assistance from the mediation of Jesus Christ.' pp. 67—71.

We hope to be excused for adding the following passage, from the second Essay.

'Some professors of evangelical truth, place vital religion so much in transient illuminations and impressions, especially if they occur in such or such a particular order, and so little in the habitual temper and spirit of which persons are, that they greatly deform the religion of Jesus, and represent Christianity in a very different light from that in which it is exhibited by the inspired Writers. The New Testament knows nothing of real Christians, that are habitually of a selfish, envious, and contentious temper. Allowances, indeed, must be made for natural tempers; but not such allowances as would imply that persons who, in their native dispositions, were wolves and serpents, are now real believers, though there be no evidence of a great and remarkable alteration having taken place in "the spirit of their minds." pp. 50, 51.

The Confession of Faith is an elegant and judicious summary of Mr. Booth's religious sentiments.

The handsome appearance of this publication very properly corresponds to the careful dignity of its style.

Art. XVI. *A Token of grateful Esteem for the Memory of the late Rev. Cornelius Winter, of Painswick, Gloucestershire.* A Sermon, preached at Fulwood near Taunton, Jan. 24, 1808. By Thomas Golding. pp. 43. Price 1s, Williams and Co. 1808.

MR. Golding's Discourse, though arranged like a Sermon, is more properly an eulogetic Memoir. But a character like that of Mr. Winter, needs only to be displayed; it supersedes exhortation, and almost precludes comment. We do not therefore blame Mr. Golding for occupying a portion even of consecrated time, in developing to his hearers the elements of Christian excellence, as they were comprised in the temper and deportment of his revered tutor. A discourse thus formed must of necessity be very interesting and useful. The text is Acts xi. 24. *He was a good man, and full of the Holy Ghost and of faith.* The words are appropriate; though Mr. Winter's character, we think, was that of John rather than Barnabas. In classifying the qualities of Mr. W., under the divisions stated in the text, the preacher has involved himself in many logical improprieties; as will be very evident from the following detail. Mr. W. is represented as "a good man," and more particularly as remarkable for *sterling piety, amiableness*, including humility, affability, affection, fidelity, and for distinguished *benevolence*; as "full of the Holy Ghost," and therefore remarkable for *great purity of character, a truly devotional mind, and diligent improvement of time*; and "full of faith," that *uniformly actuated his conduct and shone forth with distinguished lustre on particular occasions*:—from this exposition, Mr. G. remarks the exemplification here afforded of real excellence, the great loss sustained by the world in the removal of such characters, the duty of endeavouring to occupy the vacancies they leave, and the increasing desirableness of heaven as the resort of all that were excellent on earth. He confirms his applause of Mr. Winter's character, in many instances, by a pleasing particularity of description, and some characteristic anecdotes; any farther remarks on it, in

this place, would anticipate the account of Mr. Jay's more extensive publication which will probably appear in our next Number.

Art. XVII *Riddellian System; or New Medical Improvements* containing a concise Account of the Advantages to be expected therefrom. With some illustrative Examples. By Colonel Riddell. 8vo. pp. 113. Ridgway, 1808.

WHEN a military officer assumes the character "of a decided improver on all antecedent medical practice" the public have a right to inquire when and where he received his medical education, or by what means he obtained such a stock of knowledge as should intitle him to general confidence. We have been accustomed to lay some stress on the study of anatomy, surgery, and physic, &c. &c. without which we no more expect to see men skilled in the knowledge and treatment of diseases, than we expect to see good officers without the study of tactics and the art of war. Colonel Riddell, on the contrary, says "a man may possess a *natural sagacity* in the knowledge and treatment of diseases"—which is just as intelligible, as that a man may possess a natural faculty of being learned in the law! It seems that this natural sagacity, however, is possessed by the Colonel; who offers to public notice, and especially "to the members of both houses of parliament," what he calls, "a totally new system of medicine," requiring the use of no more than "three or four" articles in the *materia medica*, "and those well known," for the cure of nearly all the diseases which afflict human nature! This is, at least, a very *simple* system. His principle is equally *simple*: that "diseases either originate in the stomach, intestines, and visceral obstructions, or are intimately connected with them!" His principal achievement is, curing all fevers with certainty, and generally in 24 hours.

It seemed necessary for this gentleman, in order to make way for his own nostrum, to raise a degree of prejudice against "a regular education," and the regular practice among medical men. But, we ask, what has he substituted in their stead? Is the author such an enemy to all "mystery" and "cautious secrecy," that he divulges the whole of his discoveries for the public good? So far from it, that we cannot ascertain what are the medicines he recommends, nor on what terms they may be procured,—except that in one place a hint is thrown out, that "government ought to give him a hundred thousand pounds for his secret"—and in another place it is suggested, that he chiefly employs a new preparation of antimony. We shall be very glad to find him establishing by his proposed experiments, to the satisfaction of the Royal College of Physicians, the truth of his theory, and the efficacy of his practice; and would beg leave to advise him, as he is probably not ambitious of the title of *quack*, to lay his secret frankly before the public, and trust to its liberality for an ample and honourable remuneration.

Art. XXVIII. *Remarks suggested by the Perusal of a Pamphlet intituled "Britain independent of Commerce."* By P. Williams, Esq. 8vo. pp. 40. Price 1s. 6d. Tipper. 1808.

THE case of Mr. P. Williams is a good illustration of the approved maxim, that extremes meet; or that the ignorant and the scientific are equally the advocates of truth, to which the intermediate class of sciolists and pretenders are hostile. In our apprehension, his general

opinion of Mr. Spence's work is right ; if he wishes to know why it is right, he must read Mr. Mill's Answer.

Art. XIX. *The Devout Observation of National Calamities enforced.* A Sermon, preached at the Independent Chapel, Blackburn, on Wednesday, Feb. 17, 1808, the Day appointed for a National Fast, by Joseph Fletcher, A. M. 8vo. pp. 33. Price 1s. Blackburn, Banister ; Williams & Co. 1808.

TO notice the first publication of a writer, whose talents and piety intitle us to consider him as a valuable recruit in the service of Christian truth, is one of the most gratifying duties of our office. Such a writer is Mr. Fletcher ; his sermon has some of the faults incidental to youth, but it exhibits a mind superior to the ordinary standard, respectably cultivated, and capable of high attainments. His style is elevated and masculine ; perhaps he too much affects, in some instances, a philosophical cast of diction, but it is partly atoned by a philosophical firmness of thought which is not very common among preachers or young writers ; his mature judgement will convince him, that whatever he gains in simplicity he will gain both in energy and in elegance. The following observations are founded on his text, Ps. xlv. 8. *Come, behold the works of the Lord, what desolations he hath made in the earth !*—the desolations which result from natural causes, are to be considered as the works of the Lord ;—those which arise from the immediate agency of man are to be traced to the appointment of divine providence—national judgements are the effect of God's displeasure against national iniquity—the devout observations of national calamities will lead to sincere humiliation before God. On the difficult problem of divine providence overruling the voluntary actions of man, which evidently is involved in the propositions here stated, Mr. F. has touched with caution ; he gives the following illustration.

‘ When the malice and envy of Joseph's brethren subjected him to all the evils of slavery in the land of Egypt, no one hesitates to condemn the murderous principles by which they were actuated ; the criminality and guilt of their actions receive not the least mitigation from the assurance, that “ God sent him thither to preserve life.” On the contrary, the estimate we form of their character is founded, as it should be, not on any views of the providential arrangements of God, or the consequences which were produced by their actions—but upon the *intended* result of those actions, the motives whence they proceeded, and the direct opposition of their whole conduct to the most sacred and endearing obligations.’ p. 16.

The following excellent passage affords an important instance, among many others, in which a just metaphysic comes in aid of our religious faith, and affords nutrition to the sentiments of piety.

‘ When we speak of the operation of natural causes, we should ever forget that such operation derives all its power and effect from the immediate energy of God. “ I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the wine and the oil, and they shall hear Jezreel.” * The natural causes, which remotely and immediately produced “ the corn and wine and oil,” are here

* Hosea ii. 22. 26.

specified; but they are all represented, as only a chain, or connexion of effects, of which the divine agency is the ultimate origin. And when the influences of the heavens and the earth are combined to promote the destruction, as well as the preservation of man, the same agency is the origin of their power. *Fire and hail, snow and vapour, and stormy winds fulfil his word.** He reserves "against the time of trouble, against the day of battle and of war, the treasures of the snow and the hail: he lifts up his voice to the clouds that the abundance of waters may cover the earth: he sendeth lightnings, and they go, and say unto him, 'Here we are.'", ‡ pp. 9, 10.

The whole sermon is worthy of attention: the exhortations which close it are judicious and devout.

Art. XX. *A Topographical History of England; Exhibiting the Names of the several Cities, Towns, Parishes, Tythings, Townships, and Hamlets, with the County and Division of the County to which they respectively belong, &c. &c. &c. &c.* 4to. pp. 1900. Price 5l. 5s. bds. Longman and Co. 1808.

THESE enormous tomes may be considered as an alphabetical digest of all the dry parochial information of the county, histories and other works of local detail and antiquarian research; and also of the returns of population and poors' rates, under the late Parliamentary Inquiry. The official opportunities of the author, who assisted in arranging these returns, enabled him to supply many deficiencies of preceding writers, in other branches of the work, and to render it very nearly complete, according to the plan which he adopted, and of which the following extract from his preface contains the detail.

'1. The Orthography of every name has been determined with the utmost attention; 2, after the name appears the Hundred or other Subdivision, and County, in which the place is situate; 3, if a Parish, the Valuation in the King's Books, and other Ecclesiastical Information, is next given; 4, then the Population; 5, Poors' Rate, [the amount and proportion in 1803]; 6, and the Distance and Bearing of each [every] place from the nearest Post Office Town, from the County Town, or the Metropolis. Other Information, applicable only to places of some importance, is then given in the following order; 7, Markets and Fairs; 8, Members of Parliament and Corporations; 9, Free Schools; 10, Petty Sessions, and Assizes. Finally, 11, is given Miscellaneous information of Monastic Foundations, and other matters of local History, not reducible to any head of the above classification.'" p. xi.

The comprehensiveness and general accuracy of the work will doubtless obtain it a place, as a book of reference, in the libraries of such opulent and professional persons, as *must* be acquainted with these particulars; but its price, and barrenness of amusement, will necessarily withhold it from general circulation. To point out the imperfections and errors that have occurred to us, would be a mode of occupying our pages, very far from agreeable either to our readers or to Mr. Carlisle.

* Psalm cxlviii. 8.

† Job xxxviii. 22, 23.

Art. XXI. *The Duty and Advantage of remembering deceased Ministers.* being the Substance of a Funeral Sermon, preached at the Church of St. Mary, Wallingford, for the Rev. Thomas Pentycross, A. M. during more than Thirty Years Vicar of that Parish. By Thomas Scott, Rector of Aston Sandford, Bucks. pp. 35. Price 1s. Buckingham, Seeley; Seeley, Hatchard. 1808.

IT is a melancholy part of our duty to record those solemn events, which not only make "a breach" among the faithful ministers of Christ, but infringe on the circle of our personal friendships. An event of this description is the occasion of this venerable author's re-appearance before the public; and to those who are acquainted with his valuable labours, a formal recommendation of this sermon will appear superfluous.

We shall not object to that interpretation of Heb. xiii. 7, 8. which Mr. Scott adopts, and which represents "them which have the rule over you" to be deceased pastors, "the end (*in Greek*) of their conversation" to be their deliverance or escape from this world to a better, and the following clause as a consolatory admonition, "(but) Jesus Christ (is) the same, yesterday, to-day, and for ever." Instead of entering into the biography of the worthy, and now immortalized minister, whose moral and mental excellence is honourably acknowledged, or into the detail of this judicious and impressive sermon, we shall close the article with an extract.

'Some, in this large assembly, may be merely occasional hearers; and some may perhaps wonder what it is, which renders the death of one clergyman so much more noticed, than that of many others. I shall here only observe, that decidedly preaching man a lost sinner: Emmanuel, God manifested in the flesh, a divine, all-sufficient, most gracious Saviour; yea, the only Saviour, for condemned sinners: the love, the cross, the resurrection of Jesus: his ascension, intercession, present glory, and future coming to judgement: and the sanctifying work of the Holy Spirit: in short, preaching Christ "the Way, the Truth, and the Life," "our Wisdom, Righteousness, Sanctification and Redemption;" is alone effectual to interest the feelings and win the hearts of the hearers. This preaching, connected with a suitable conduct, while the work of the ministry is evidently the great business and the pleasure of a man's life, and the minister is the friend and counsellor, as well as the teacher, of the people, and their servant for Christ's sake; secures affection from many, and respect from almost all, except determined persecutors. But nothing, short of this, can produce the same effects on the hearts, minds, and consciences of mankind. The ministers, thus briefly described, are the servants of God, who teach men the way of salvation.

'Some among you may consider the whole of this day's solemnities, as a matter of course; and be ready to say in your hearts, I see no peculiar reason for mourning on the occasion, as many do.—My fellow sinners, the unconscious babe, the thoughtless child, or the rebellious son who wickedly covets his father's property, may not mourn at the decease of a wise and good parent, which fills the heart of his elder, more prudent, and more dutiful brethren, with overwhelming sorrow. But the loss is far the greatest to those, who least lament it.' pp. 32—34.

ART. XXII. *The Objects accomplished by the Abolition of the Slave Trade.*
A Sermon preached at Launceston, May 1, 1807. By Richard Cope.
8vo. pp. 16. Price 6d. Williams and Smith. 1807.

THIS brief and cheap discourse expresses the honest exultation of a pious and humane mind, on the exoneration of our country from a load of guilt and disgrace, by the abolition of the traffic in human flesh. From the proclamation of liberty to the captives, Isaiah lxi. 1. the preacher takes occasion to discuss the subject announced by the title, and to excite attention to the more glorious liberty which is proclaimed by the Gospel. The sentiments manifested are honourable to the preacher's principles; and the manner in which they are developed, bring no discredit on his talents. With fewer apostrophes, and less poetical quotation, his style would have been more coherent; but, as we do not recollect to have before seen the author's name in print, we doubt not that superfluities of this kind will be sufficiently retrenched by experience.

Art. XXIII. (A) *Dissertation on Gipseys: representing their Manner of Life, Family Economy, Occupations and Trades, Marriages and Education, Sickness, Death and Burial, Religion, Language, Sciences, Arts, &c. With an Historical Enquiry concerning their Origin and first Appearance in Europe.* From the German of H. M. G. Grellmann. 8vo. pp. xiii. 210. Price 4s. 6d. bds. Wilson. 1807.

THIS publication, curious as it is, can only be acceptable to superficial readers: as it is not "burthened" with any of the notes and references which are to be found in the original, and in the translation published some years ago by Mr. Matthew Raper. The work contains a copious and amusing account of this singular people, who have penetrated into almost all countries, and especially abound in the frontier states of Europe and Asia. The author contests the hypotheses which have been offered concerning their primary seat, and labours to prove that they are of Hindoostanee origin. He furnishes many instances of strong similarity between their dialect and the Shanscreet tongue. He takes much needless and fruitless pains, to ascertain in what century of the Christian era, they entered into those countries, which Herodotus assures us (Terps. 9) they inhabited many centuries before. We have no doubt that the *Sigynæ* of this historian, and the *Zigeuner* of the Germans, Sclavonians, &c. are the same people. He says that their name signified Merchants, which they still are in a low degree; and that they derived their descent from the Medes. So Strabo describes the *Siginni* or *Siggini* of Mount Taurus, as resembling the Persians. The subject of the performance deserves an extended examination, which the plan of this edition precludes; but the information it contains is amusing, and the greater part of it we believe to be authentic.

Art. XXIV. *Thoughts on Reason and Revelation*, particularly the Revelation of the Scriptures. By Joseph Gurney Bevan. Second Edition. 8vo. pp. 23. Price 1s. Phillips and Fardon, Hatchard.

THE objection we should have been disposed to make against this neat and judicious tract, that it is "deficient in duly developing the grand

Scripture System of Christian redemption," is anticipated and superseded in the preface.

It is intended, we imagine, and adapted, for a superior class of readers, who have but little regard for religion, and can spare but little time to think of their final and eternal destiny. It is clear, rational, and argumentative, and is written with much purity and amenity of style; with these recommendations, and especially as the production of a highly respectable layman and Friend, it may possibly obtain the notice of such readers, and awaken their reflections. The sections are intitled, *On Reason, Revelation in general, Infidelity, Scripture, Faith, Experience*.

Is Mr. B. under no apprehension that these alarming words, and the preface also, may indispose the fastidious worldling to read much farther? We applaud the logical and well-articulated plan of the performance, but are inclined to think the author's purpose would be better served by omitting, or at least only subjoining, the enumeration of its parts.

The author begins with complaining that the faculty of Reason has been injudiciously disparaged by some "religious person," whom he excuses nevertheless as censuring "not the use, but the abuse, of this faculty." He proceeds to state, that Reason is often biassed by Custom, the Passions, and the Temperament, and remarks the desirableness of superior information, and the real nature of that infidelity which objects to it: he then alludes to the imperative evidence for the authenticity of the Christian Scripture, refers to its internal evidence in proof of its divine authority, and establishes the Old Testament on the recognition of it in the New. He then briefly refers to the principal doctrines, and the necessary consequence of a genuine faith. The justness of this faith, he observes, will be confirmed by experience; "the manifest is then accepted; and no attempt is made, with unhallowed hands to rend the veil from that which is more mysterious; or, failing in this, to consign it to the catalogue of the apocryphal."

We earnestly hope that the just views and pious sentiments of this very estimable writer, will continue to prevail and increase in the Society of which he is an ornament.

Art. XXV. *An Essay on the Education of Youth*, intended to unfold the relative Importance of the different Branches of Literature;—to point out the best Methods of communicating Instruction;—and to impress on the Mind the Necessity of habitual Reflection. By Robert Goodacre, Master of Standard-Hill Academy, Nottingham. 8vo. pp. 80. Price 2s. 6d. bds. Johnson. 1808.

THE chief design, and indeed the chief use, of this book, appears to be to advertise the author's school. It explains his opinions and plan of tuition, in regard to the various branches of education; they are, for the most part, judicious, and in some instances deserve consideration from conductors of similar establishments. One of the author's main principles, the propriety of forming the mind to habits of thought, in preference to over-charging the memory, is highly important. His objection to teaching the principles of book-keeping at school, for want of examples, is not consistent with the general tenor of the plan; this study might be prosecuted rationally, as well as any other. Neither do we approve the superficial and indulgent mode of teaching the languages. On the important subject of religion, the performance is not very explicit; and we strongly

suspect that we should like it still less if it were. The young people over whose destiny *we* have any influence, will be committed to the care of instructors who are not quite so indifferent as Mr. G. to "tenets deemed essential by particular sects and denominations," and who will not confine their religious instructions to a metaphysical demonstration of a First Cause and his necessary attributes, and a calm investigation of the evidence for admitting the authenticity of Scripture.

Art. XXVI. *Letters on Affliction*, by various Christians; intended as a suitable Present to Individuals or Families in Affliction. Collected by John Campbell. 18mo. pp. 150. Price bound 1s. 6d. fine 2s. Burditt. 1808.

THE plan of this useful collection seems to have been suggested by Dr. Erskine's publication on the death of children. The letters are thirty-five in number, and, for the most part, have not hitherto been published. The authors whose names are given, stand high in the public esteem; the writings of Newton, Cadogan, and Cowper, could not be indebted to our praise. The exquisite poetical Epistle by the latter, to a Protestant Lady in France, is an ornament to the volume. Some of the anonymous letters, we have reason to think, are the production of living writers who occupy no inferior rank in the Christian world. The work is neat and convenient; it may doubtless find access to those who are most absorbed in sorrow and unwilling to be comforted, when a visitor would not be endured, nor a large volume read. It will also be a good companion in benevolent visits to the sick, and a suitable present to the poor.

An elegant letter of condolence by Sir W. Temple, and a very meagre one by Dr. Reid, are subjoined by the editor, as impressive contrasts to the rest of the work; and they cannot fail to answer his intention, by exhibiting the futility of all consolations in distress but those which are supplied by genuine Christianity.

Art. XXVII. *Lessons for Young Persons in Humble Life*, calculated to promote their Improvement in the Art of Reading; in Virtue and Piety: and particularly in the Knowledge of the Duties peculiar to their Station. 8vo. pp. 326. Price 3s. 6d. boards. York, Wilson and Spence; Longman and Co. 1808.

IN appearance, cheapness, and moral tendency, this compilation resembles those of the excellent Lindley Murray. It includes Sentences and Paragraphs, authentic Narratives, Descriptions (of character,) Dialogues, and Miscellaneous Pieces, both in Prose and Verse. It inculcates the most useful sentiments in a very suitable form, and well deserves patronage. If the author were to introduce rather more freely, in another edition, approved extracts, developing the essential principles, as well as the duties and spirit of Christianity, we think the utility of the book would be much increased. The Cheap and Religious Tracts would afford unexceptionable materials.

Art. XXVIII. *A Sermon*, preached at the Spring-Garden Chapel, Feb. 17, 1808, being the day appointed for a General Fast. Published at the Request of the Congregation. By Edmund Cartwright, D. D. Rector of Goadby Murwood, Leicestershire; and Prebendary of Lincoln. pp. 16. Price 1s. Longman and Co. 1808.

THIS Sermon is a collection of just and profitable, but not striking remarks. The text is Prov. xxi. 31; from which Dr. C. deduces the

propriety of military preparations and exertions, and the dependence of their success on the divine favour, which he recommends the people to seek by repenting and forsaking their sins. "It is not," he justly observes, "the superficial compliance with the outward forms of a religious appointment; neither is it the mere technical display of momentary repentance, which can avert the judgements of God, or conciliate his favour. These sanctimonious mockeries of devotion which the prevailing and fashionable hypocrisy of the day may possibly encourage, so far from having a tendency to *expiate our guilt*, serve only to aggravate the load of its enormity."

Art. XXIX. *Juvenile Poems of Thomas Romney Robinson*, to which is prefixed a short Account of the Author, by a Member of the Belfast Literary Society. Belfast printed. London, re-printed. 8vo. pp 112. Johnson. 1807.

A VERY short account of this book will suffice to acquaint the reader with its claims to general notice. The author is now 15 years of age; he was born at Dublin, April 23, 1792; his father, who studied under Romney, is an eminent portrait painter at Belfast. The volume contains specimens of young Robinson's poetry from the age of *five* to that of *thirteen*.

As the poems, like all precocious fruits, are more interesting from the marvellous earliness of their production, than the excellence of their quality, we shall copy his *Lines on seeing a picture of Mount Vesuvius*, written in his *eighth* year.

' Here Torrè rose; here villas once were seen,
And this delightful spot was cloth'd in green;
Now heaps of cinders on the ground are spread,
And show'rs of ashes through the air are shed;
Far off the flame refulgent darts its rays,
The undulating sea reflects the blaze;
The sulphur'd rock from Earth with fury flung,
Aloft in air seems like a meteor hung:
The fiery torrent rushing down the steep,
Bears herds, and trees, and cities to the deep;
Italia trembles at the dreadful roar,
And weeping Naples mourns her ruin'd shore.' p. 5.

The following account is given of his childhood.

' While yet in his nurse's arms there appeared to be something extraordinary in the tone of the infant's feelings and the structure of his nerves: this appeared particularly in the effect of music on his animal frame, the notes of an ill-tuned instrument raising in him sensations of sickness and disgust, while harmonious sounds affected him with evident delight.

' When his son was about two years old, Mr. Robinson having drawn two pictures from the Hermit of Warkworth, was in the habit of reading aloud some pathetic passages of that beautiful poem. The child used to listen with fixed attention, watch with anxiety the variations of expression in his father's countenance, and shed tears as he observed him affected. Mr. Robinson conceived the attention of the infant an indication of something extraordinary, and delighted to put it to the trial; so that the child would frequently sit with patience listening to the Hermit of Warkworth: it soothed his infant pains and formed the principal source of his infant pleasures. From the frequent inspection of his favourite piece, he learned to read, which, as well as to recite several passages of the poem, he was able to do before he attained his third year. As soon as he had learned to read, he devoured, with insatiable avidity, all the poetry he could meet with.'

Having passed with surprising rapidity through the classes at Belfast Academy, he has been placed at Trinity College, Dublin.

Art. XXX. SELECT LITERARY INFORMATION.

The Rev. Wm. Bennet, author of "Remarks on a recent Hypothesis respecting the Origin of Moral Evil," is transcribing for the press, Thoughts on the primary Condition of intelligent accountable Creatures; deduced from Principles of right Reason, compared with the Testimony of Inspiration, and corroborated by References to approved Calvinistic Writers.

The Rev. W. Newman, of Old Ford, is preparing for the press, Part the First of a "Reply to Two Queries—

1. What has the Gospel done for Females?

2. What have Christian Females done for the Gospel?

A fourth edition, corrected, of Montgomery's Wanderer of Switzerland and other Poems, will appear without delay.

In the press, The Comet, a mock Newspaper, by the author of All the Talents.

Mr. Walter Wilson has in the press, the History and Antiquities of Dissenting Churches, Chapels, and Meeting Houses in and about London; including a chronological Series of Ministers at each place, with biographical anecdotes of their Lives and Characters. The work has occupied his attention for many years, and is to be accompanied with portraits from original paintings.

In the press, Emancipation, or, Peter, Martin, and the Squire, a Tale in Rhyme, with Notes, satirical and explanatory.

The Rev. Johnson Grant, A. M. is preparing for publication, a Summary of the History of the English Church, with an Account of the Sects which have separated from it, and answers to the tenets of each. To this work the premium given by the Society of St. David's, for promoting Christian knowledge and Church Union was adjudged.

The Correspondence between Mrs. Elizabeth Carter and Miss Catherine Talbot, and a Series of Letters from Mrs. Carter to Mrs. Vesey, in two quarto volumes, will appear in the course of the present month.

The sixteenth edition of Dr. Vicesimus Knox's Essays, Moral and Literary, is in the press.

Mr. Renney, author of the work, intitled A Demonstration of the Necessity of a Free Trade to the East Indies, has now in the press another performance on the State of the East India Company, which will speedily be published.

Dr. Maltby is preparing a new edition of Morell's Thesaurus.

A Translation of the Satires of Boileau, with some Account of the Life and Writings

of the Poet, will shortly be ready for publication.

A new edition of Swift's works, in nineteen volumes, 8vo. will speedily appear.

Nearly ready for publication, by subscription, for the benefit of Mr. Cowper's Orphan God-son, in royal 4to. Price 2l. 2s. in boards, The Latin and Italian Poems of Milton, translated into English Verse, with the Originals: and a Fragment of a Commentary on Paradise Lost. By the late William Cowper, Esq. With a Preface and Notes from various Authors, by the Editor, and three Designs by John Flaxman, Esq.

Mr. Wordsworth will shortly put to press a new Poem, under the title of the White Doe, or the Fate of the Nortons.

Mr. Robert Walker, of Oxford, will shortly publish Experiments and Observations on the production of artificial cold, a new edition with considerable additions.

The *Barrister*, the first part of whose Hints on Evangelical Preaching has been so ably answered by several writers, has the second part in a very forward state for publication.

Mr. Hugh Murray will publish in a few days, a work intitled, Enquiries, Historical and Moral, respecting the Character of Nations and the Progress of Society. In this work it will be Mr. Murray's object to exhibit a view of the *moral* history of Man; of the manners and characters of Nations, and the circumstances on which they are dependant. After endeavouring to ascertain the general principles by which they are regulated, he proceeds to give a view of society, as it exists in the earlier stages of its progress. Mr. Murray has some intention of hereafter extending a similar survey to subsequent periods in the History of Man.

Mr. Thomas McGill has in the press, Travels in Turkey, Italy, and Russia, during the Years 1804, 1805, and 1806, with an account of the new settlement of Odessa, in the Black Sea, and of the Trade of Turkey.

Mr. Bisset, of the Museum, Birmingham, will shortly publish a Magnificent Guide, or Grand Copper-plate Directory to the Town of Birmingham, in which the addresses of the most eminent professional Gentlemen, Bankers, Merchants, Tradesmen, and Manufacturers, will be elegantly engraved in superb and emblematic Plates.

Mr. William Savage proposes to publish by subscription, a View of the elegant Gothic Remains of the East End of Howden Church, in the East Riding of the County of York, the Drawing by Webster, from a

Sketch made in 1796. It will be engraved in aquatinta by Lewis, and coloured to imitate the Drawing. The size will be 18 inches by 14.

Mr. T. C. Williams, of Reading, Chemist, is printing at his own private press, a Catalogue of British Plants, particularly pointing out their medical and oeconomic uses.

In the press and speedily will be published, in two volumes duodecimo, price 13s. in boards, or 14s. bound, Letters on Literature and Composition, addressed to his Son, by George Gregory, D. D. late Vicar of Westham.

The Life of Alexander Nowell, Dean of St. Pauls, by Mr. Cheerton, is nearly ready for the press in one large volume 8vo. to be embellished with three Portraits from originals never before engraved.

A Translation of Richard of Cirencester, on the ancient state of Britain, with Notes; a Commentary on the Roman Itinerary, and Remarks on the British Roads and Antiquities; accompanied by the original Treatise *De situ Britanniae*, from the scarce work published by Professor Bertram at Copenhagen, is in the press, and will speedily be published.

Mr. Arthur Young having, by desire of the Board of Agriculture, delivered two very interesting Lectures on Agriculture, at the House of the Board in Sackville-street, the first Lectures which have ever been delivered on this subject in England, has been requested to publish them, and they will be put to press without loss of time.

This institution proceeds with increased zeal and activity in the preparation of the County Reports, twenty-eight of which

have already appeared, and that of Oxfordshire by Mr. Young, and of Bedfordshire by Mr. Bachelor, are ready to be put to press. New Editions of Lancashire, Staffordshire and Lincolnshire, are also in forwardness. The Survey of Invernesshire, by Dr. Robertson of Callander, has been delayed a few weeks, owing to the preparation of a new Map, which is to delineate the situation of the different soils, and the lines of roads, as ordered by Parliament. The work itself will also contain a topographical description of the different districts, specifying not only the means of cultivating the soil, but the propriety of establishing villages for improving the fisheries and the woollen manufactures, as a great fund of subsistence, employment and wealth to the people, which may effectually prevent emigration; with extracts of letters from Mr. Dempster of Dumchan, on that desolating evil; and an Appendix, containing Directions for the cultivation of Peat Moss, by Sir John Sinclair; Letters on the comparative value of different Breeds of Sheep, and a short Account of the British and Ecclesiastical Antiquities of the Country.

Mr. Robert Backwell, of Wakefield, has prepared for the press, a work on a subject of considerable importance to Woollen Manufacturers, and Wool-growers. Its chief object is to demonstrate the possibility of improving the quality, and increasing the value of Clothing Wool, by means the most simple and easy, but which have hitherto been neglected, from an ignorance of the real structure and nature of Wool, and of the effects which difference of soil and climate produce on the growing fleece.

ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of Marmontel. Written by himself; including anecdotes of the principal Characters of the eighteenth century. A new translation, with notes and illustrations. By the Author of the Swiss Emigrants, 4 vol. 12mo. 11. 1s.

The Naval Heroes of Great-Britain; or, Accounts of the Lives and Actions of the distinguished Admirals and Commanders who have contributed to confer on Great-Britain the empire of the ocean, from Sir Francis Drake, to Lord Nelson. By William Burney, A. M. Master of the Naval Academy at Gosport, &c. embellished with twenty-four portraits and six charts, 7s. 6d. bound. (A few

copies taken on fine paper, 10s. 6d. elegantly bound.)

Memoirs of Josias Rogers, Esq. Commander of his Majesty's ship Quebec. By the late William Gilpin, A. M. Prebendary of Salisbury, and Vicar of Boldre, in New Forest. Published by his Trustees for the benefit of his school at Boldre.

An Essay on the Life and Writings of Mr. Abraham Booth, late pastor of the Baptist Church in Little Prescott-street, Goodman's-Fields. By W. Jones, 8vo, 4s.

Public Spirit illustrated, in the Life and Designs of the Rev. Thomas Bray, D. D. formerly minister of St. Botolph, without Aldgate, London. To which are added, the

Designs and Proceedings of those who now form the Society which he instituted, and other illustrations, 2d edition revised, 4s.

Memoirs of the Rev. John Newton. By Richard Cecil, A. M. 2d edition, 4s.

Memoirs of Wilberforce Smyth, a promising youth, with an account of his early piety, and happy death; dedicated by permission to Mrs. Wilberforce. By Mr. Campbell.

CHRONOLOGY.

British Chronology; or, a Catalogue of Monarchs, from the invasion of Julius Cæsar to the conquest of William duke of Normandy. To which are added, Chronological Tables of English history, from the conquest to the present reign: calculated to afford a sistance to young students of either sex, who are desirous of attaining a knowledge of the annals of their country. By the Rev. George Whittaker, A. M. Master of the Grammar School of Southampton, 1s. 6d. bound.

CLASSICAL LITERATURE.

Emendationes in quosdam Scriptores Græcos e conjectura Joannis Seager, A. B. 5s.

FINE ARTS.

Hegarth's Works, No. X. 4to. 10s. 6d. royal paper, 1l 1s.

Engravings, with a descriptive Account in English and French of Egyptian Monuments in the British Museum. No. V. 1l. 1s.

GEOGRAPHY.

A New Map of South America, upon a larger scale, the first wherein the Geography of the Brazils has been described; drawn from Portuguese and Spanish original MSS. By the late learned and eminent geographer, Louis Stanislas D'Arcy Delarochette. Printed on eight sheets of double Elephant paper, 3l. 13s. 6d.

A series of Charts of the Coasts and Harbours of South America: reprinted from the Spanish and Portuguese surveys of those Coasts. In Nine Sheets, 3l. 15s.

The First Volume of a Complete System of Geography, ancient and modern; with many large sheet Maps, elegantly engraved by Arrowsmith, (and which will form a separate Atlas) to be completed in Six large quarto volumes. By James Playfair, D. D. Principal of the United College of St. Andrew, &c. 4to. 2l. 2s.

HISTORY.

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